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"Honor alit artes"

"HONOR NOURISHES THE ARTS," goes an old Latin adage. It takes on a special significance at this time because the liturgical Fabrics of the Allen Silk Mills have been designated exclusively by the Bishops of the several South American countries who will attend the Eucharistic Congress Bolivariano of Cali, Columbia which will be in session from June 26th to 29th.

It is indeed a high honor for any textile manufacturing enterprise to have its fabrics specified for the Sacred Vestments, Altar Draperies, Bandings, Emblems and other liturgical appurtenances which will lend color, dignity and solemnity to this important international festival. While such recognition is most gratifying, our organization does not accept it merely as confirmation of the traditional quality of Allen fabrics, but also as an inspiration to attain even higher goals in the realm of the textile arts. Never will "Allen" compromise with the quality which has won for its liturgical fabrics many honors in all ecclesiastical circles.

In all humility and sincerity we beseech Our Lord to bless and guide all who attend the Eucharistic Congress Bolivariano, and pray that during their deliberations there will be laid the spiritual foundations for a lasting peace among all the nations and peoples of the world.

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MORE CHRISTIAN BURIALS

The telephone in the Bishop's House rings insistently. The Chancellor, just returning from his Mass at a nearby convent, hurries to answer it with a vague premonition of disaster. Early morning calls in a Bishop's House are usually trouble calls—the death of a priest or a Christian burial problem.

"This is Father Jones calling." It is a very tired and sleepy voice. "I've just spent half the night with the worst sinner in the parish. Forty years away. Married outside the Church. But (there is a triumphant note in his voice) by the grace of God I got him! Beautiful death. All the sacraments. Guess there's a lot of joy before the angels of God. Boy, am I tired. Father, (a note of real concern) may I give him Christian burial?"

The Chancellor reaches for his pencil and pad. "Let's get the facts straight, Father," he says wearily, "What is the doubt in your mind?"

Christian burial problems! What priest does not have sad memories of long hours spent with relatives and friends of the deceased, trying to reason with persons overwhelmed with a combination of grief, wounded family pride and shattered nerves. What parish does not list in its census whole families who have left the Church because "when my father died, he was denied Christian burial." The law itself cannot be the cause of these too frequent occurrences of adverse effects, for it is an expression of the wisdom of our most kind and merciful Mother Church, vehemently desiring the salvation of her children. It must be that we are at times failing in our understanding, interpretation, and administration of the law. For, if there is one time in his career that the priest must be sure of his ground and proceed carefully, patiently, and prudently, it is in the face of a burial problem. The wounds that are opened at such a time by error and harshness rarely heal and are often far-reaching in disastrous consequences. Strangely enough, our application of a law, essentially mild and kindly, tends to be rigoristic.

Canonists tell us that our rigorism should not be toward persons but toward the law. Since we are treating of a penal matter, those and only those who, in a strict and technical sense, clearly come under the classifications enumerated in Canon 1240 are to be deprived of ecclesiastical burial, *unless before death they gave some sign of repentance.*

Who are these persons to be denied Christian Burial? Canon 1240 enumerates them:

> § 1. The following are deprived of ecclesiastical burial, unless before death they gave some sign of repentance:
>
> 1° Notorious apostates from the Christian faith, or persons who notoriously belong to a heretical or schismatical sect or to a Masonic sect or other society of the same sort;
>
> 2° Persons who are excommunicated or interdicted, after a condemnatory or declaratory sentence;
>
> 3° Those who killed themselves of a deliberate purpose;
>
> 4° Those who die in a duel, or from a wound received in a duel;
>
> 5° Those who gave orders that their body be cremated;
>
> 6° Other public and manifest sinners.
>
> § 2. In any of the above cases, if a doubt arises, the Ordinary should be consulted if time permits; if the doubt persists, the body should receive ecclesiastical burial, but in such a way that scandal be avoided.

At this point let it be clearly understood that any dying person, falling under any or all of the above classes, *regains* the right to to ecclesiastical burial the moment he shows some sign of repentence.[1] While it is impossible to give a taxative list of just what will constitute *any* sign of repentance, it is evident from the wording of the Canon that only a minimum is required.[2] The signs, while they must be clear and positive, need be only probable and must be accepted in a very broad sense, especially *in articulo mortis.* The law *commands* us to give ecclesiastical burial to all sinners who give some sign of repentance, however public, notorious and heinous have been their crimes. And the pastor is to do this on his own authority without any need for consulting the Ordinary. There is not even any mention of the necessity for removing scandal in this section of the canon. There will be a danger of scandal in most cases of this type and the removal of scandal is enjoined by divine law itself. However, it is a "rare case" indeed in which imminent scandal cannot be obviated by a prudent application of adequate measures, as recommended by approved authors.[3] The Church says, in effect, that any pharisees who do not rejoice with the Church at the return of a lost sheep are not worthy of consideration. Obviously, the repentance of a sinner is a moment of triumph for the Church of God. The greater the sinner, the greater is the triumph. Our Lord himself told us "There will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance."[4] So, at the death of a repentant sinner, the Church gathers together the friends and neighbors and says "Rejoice with me, by the grace of God, that which was lost has been found."

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[1] Cf. Capello, *Summa iuris canonici,* II, n. 761.

[2] Kerin, in *The Privation of Christian Burial* (p. 148), quoting approved authors, suggests the following examples: "the kissing of a cruxifix or of a religious image, an act of contrition, prayers and ejaculations, and other signs of piety. . .the sending for a priest or the expression of a desire to see one, even if the priest does not arrive on time; an expressed desire for the sacraments, or anything that shows regret for what the Church disapproves of in one's life; a promise to regularize one's situation as soon as possible; an expressed desire not to die without the sacraments; an expression of regret at having acted so as to be deprived of them."

Yet too often the judgment in this matter turns about whether or not the priest got there in time. The melodramatic picture presents the race against time; the priest dashing through the night, the devoted relative waiting anxiously at the door, the patient rapidly lapsing into unconciousness in an upper bedroom. Without depreciating in any way the value of the sacraments which the priest brings, let us remember that the arrival or non-arrival of the priest is not the essential factor in determining the penitent's right to ecclesiastical burial. The moment the dying person by sign or word indicated his repentance, the right was restored to him by law. Hence, our laity might well be better instructed that, in assisting the dying, their part is not only to send for the priest, wet the fevered brow and say the Rosary, but to make every effort to evoke from dying persons, especially known sinners, an Act of Perfect Contrition. In the course of these efforts, they may at least be successful in eliciting some sign of repentance sufficient to justify the granting of Christian burial.

We read in Sabetti-Barrett that even though the priest arrives on time and the patient refuses his services, ecclesiastical burial is not to be denied if the priest is the sole witnesss of his refusal and impenitence.[5] Hence, moralists advise us to see the dying person alone if we have reason to believe he does not want us, so that, if necessary, we can hide the fact that he refused to repent and give him ecclesiastical burial in spite of it.

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[3] Cf. Kerin, *op. cit.*, pp. 154 f.

[4] *Luke,* 15:7.

Certainly, then, the law makes it clear that we priests are not to seek reasons for denying ecclesiastical burial. It is our attitude that we wish to find some reason, founded in the law or moral theology, for granting that boon. And far from scandalizing the faithful we thus give them an object lesson in the mercy of God and the power of grace.

Who are "public and manifest sinners"? It is the interpretation of this classification of the law which causes the most trouble. It would do all of us good to study approved canonists and moralists on this point. Certainly we should never lightly and in a popular sense or with confidential information gathered on the census, place anyone in the class of "public and manifest sinners." Our decision must be strict and technical, based on a thorough knowledge of the law and authoritative commentaries. Such a study would, for instance, surprise any who use as their norm for denying Christian burial such flippant and cruel dicta as, "he wouldn't walk into Church while he was living, why carry him there when he is dead." Or who, year after year, have been announcing (and presumably acting accordingly) that "all those who do not make their Easter duty will be denied Christian burial." And what can be said in defense of those rigorists who, by a tenuous interpretation of their own idea of the law, have been announcing that "all those who do not join the Holy Name Society will be denied Christian burial." The defense for this preposterous attitude seems to be that such a membership is the only way the pastor can be assured that the person is receiving the sacraments!

All doubtful cases are to be referred to the Ordinary. Such cases would appear to include the doubt of whether or not the party falls under one of the classifications of Canon 1240, whether the signs of repentance were sufficient, or whether proposed measures to remove scandal are adequate or advisable. Canon 1240, par. 2, prescribes that, if the doubt persists, the body should receive ecclesiastical burial, but in such a way that scandal be avoided.

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[5] Cf. *Compendium theologiae moralis,* p. 1017, n. 973.

Coronata points out that this paragraph makes known the more gentle and kindly discipline of our times in this matter of ecclesiastical burial.[6] It is worthy of note that the law seems to assume that it will be possible to remove scandal in such cases. For it reads that *burial shall be given* but in such a way that scandal may be avoided.

There are, of course, cases which clearly come under the law and to these the sanctions are to be applied with gentle firmness but without any equivocation or apology. Only let it be noted that the place of the priest at this sad time is at the side of the afflicted family who, often innocently, must bear the full brunt of the punishment.

All of us naturally shrink from difficult jobs. It is so easy in an official way to give the verdict coldly and judicially, like an executioner, and then close one's mind to the whole case. It may be easy, but it is not priestly. It is the pastoral duty of the priest to give the sad word personally and then to make every effort to see that it is understood and accepted in the proper spirit. The relatives need his guidance, too, lest they, in wounded pride, commit some rash act which will only aggravate a bad situation. It is obvious that the crushing message should not be given over the telephone or through a third party—sometimes a non-Catholic undertaker. Whether done through thoughtlessness or moral cowardice, such cold, impersonal methods are responsible for most of the cases where the laws on ecclesiastical burial, far from having a good and medicinal effect, seem to be but the occasion of graver harm. Here again the fault is not in the law but in the manner of its application. For, let it be repeated, there is not only a decision to be given, there is also a duty to see that the position of the Church is properly understood and accepted. Except for dying sinners, no people would seem to need the priest more than the surviving relatives of a person denied ecclesiastical burial. These afflicted people need instruction and consolation. For instance, we know that, in spite of our careful instruction, many of the faithful have the terrible idea that, in denying Christian burial, the Church is condemning the deceased to hell. The house of the deceased should not be treated as though it were under interdict and the relatives shunned as *excommunicati vitandi.*

[6] Cf. *Institutiones iuris canonici,* II, 134.

Bouscaren tells us, "Finally it should be noted that privation of ecclesiastical burial does not necessarily forbid a priest to visit the home of the deceased and to say some private non-liturgical prayers for his soul. Even private Masses for him are not forbidden."[7] These are some real consolations we can give truly desolate souls.

Here is how a pastor bonus handled a difficult case recently. "I went to the home," he told me "and gave them the sad news. It was awful. For a moment I didn't know what was going to happen. Finally I got some semblance of order and silence. Then, in a few words, I explained the reason for the Church's law, avoiding any personal reference to the deceased. I told them that the next morning a delegation of Holy Name men would go to the grave with the body and say some Our Fathers and Hail Marys and that I would privately offer my Mass for the deceased tomorrow. I told them to rely on me and not to do anything which would make matters worse or shame them later when the stress had passed. Now, I said, let us kneel and say the Rosary for the eternal rest of his soul. When I finished, all was calm. I stayed with them until I was sure that they were reconciled. A couple of days ago the brother, who was the most violent, came in somewhat shamefacedly and thanked me for all that I had done for them."

In no sense could this priest be said to have given scandal or to have provided a substitute service to supply for the refusal of Catholic rites. He was acting the part of the good pastor, ministering to a portion of his flock in particular danger.

There is another reason, too, why the priest must keep in close touch with all such cases. All canonists caution against the evil of "civil funerals" and *a fortiori* Protestant funerals for Catholics denied Christian burial. Such a danger is particularly to be feared when the surviving relative, who has the legal right to arrange for the funeral, is a non-Catholic. In this connection, Vermeersch points out the principle, on the authority of Canon 2205, that ecclesiastical laws do not bind with proportionately grave inconvenience.[8] "Therefore when, in a particular case, scandal, harm to the Church, alienation of souls from the Church, injury to the peace of the faithful, or any other evil greater than the granting of Christian burial to one not worthy is to be feared, it may be tolerated that Christian burial be conceded, in whole or in part, so long as there is involved no contempt of religion or of the Church."[9] Certainly the pastor who, zealous for the good order of the Church and anxious to avert scandal, denies Christian burial, defeats his own purpose when he sees one of his hitherto good families, under the terrible stress of the moment, publicly repudiate the faith by arranging for a Protestant funeral. Nor does it help to say that they are "no good" or "not worthy of consideration." We are not to "break the bruised reed or extinguish the smoking flax." It may happen at times that, in spite of our vigilance and best efforts, such a sad result may eventuate.

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[7] Cf. *Canon Law,* p. 620.

[8] Cf. *Epitome iuris canonici* II, n. 550.

The frequent quotation and citation of authorities may give the impression that this article pretends to be a learned and scholarly review of the law on Christian burial. Such is obviously not the case. Authorities have been cited reluctantly because of the need to fortify certain statements that otherwise might appear to be too liberal or lenient. The main concern here has been with the attitudes and procedures on the part of priests on the firing line, upon whose decisions and methods beneficial effect of the law depends to a large extent. For the privation of Christian burial is a unique penalty in many ways. The culprit who occasioned the penalty is dead and judged. Our acts affect him not in the least, since private Masses and prayers can still benefit his soul. Those who suffer at all are innocent people, often an aged mother or loved one who has for years stormed heaven with prayers for the one now dead, apparently unrepentant. The consideration of the public good which is the main intent of the law cannot be served by abstract rules. Each case is a particular problem.

Certainly, then, we priests are on dangerous ground every time we treat a burial problem, however clear-cut or simple it may appear to be. Grave scandal, apostasy, harm to religion, hatred of the priesthood—these are the very real concomitants of a careless judgment or of a cold or "official" treatment of the cases that come within our province. Our only safe refuge is in a sound knowledge of the law and approved commentaries, consultation with superiors and men learned in the law, a clear understanding of the particular

[9] Kerin, *op. cit.*, p. 159 (quoting Cocchi, Beste, Vermeersch-Creusen, and Many).

circumstances of each case gained from personal attention and, finally, an inexhaustible patience, kindliness, and charity toward the afflicted loved ones of the deceased, however unreasonable and vexatious they may be in the excess of their grief and disappointment. Indeed the more recalcitrant they are the more they are a challenge to our priestly hearts.

Harrisburg, Pa. MSGR. GEORGE D. MULCAHY

FIFTY YEARS AGO

In the June, 1898, issue of *The American Ecclesiastical Review,* the leading article, by an anonymous writer, is an interesting account of Mount St. Mary's Seminary of the West, in Cincinnati. [We learn from this article that the corner stone of the first seminary building was laid by Bishop Purcell on July 19, 1848; and we congratulate this great institution on its approaching centenary]. . . . In an article on "St. Francis de Sales as a Spiritual Director," Dom B. Mackey, O.S.B., asserts that the usual number of letters of spiritual direction written daily by the saintly Bishop was twenty or twenty-five. . . . Canon Sheehan, writing on "Catholic Literary Criticism," deplores the fact that many Catholics, when called on to comment on a book by a Catholic author, deem it their function to point out faults and to omit praise. Referring to a critic of this type, he says: "Waiving altogether the object of the book, its construction and technique, he addresses himself to a microscopic inspection of phrases and even words. A printer's error is a crime; a mistake in date or a slip in some secondary phrase is magnified into a literary misdemeanor". . . . From the pen of the same gifted author, though anonymously, appears another installment of "My New Curate". . . . Abbé Hogan, continuing his series on "Clerical Studies," discusses the apologetic study of the Bible. He cites examples of the liberal interpretation upheld by some Catholic scholars, "The date and authorship of the books of the Old and the New Testament they look upon as open to free discussion and bound to stand on their own merits. The Mosaic authorship of the Pentateuch, almost universally rejected by the highest Biblical teachers, is being gradually questioned among Catholic scholars." [It must be remembered that the decisions of Biblical Commission were not then in existence to guide Catholic scholars]. . . . In the Conference section we are assured that glass poor-boxes in the churches would abolish robberies, since "the priest walking through the church can see each and every box and know when it needs emptying." F. J. C.

THE ETERNAL WORD MADE FLESH

There is a tendency prevalent among certain modern non-Catholic authors to reject the divinity of Our Lord Jesus Christ and to regard Him as a mere human teacher—a man of exceptional and even unique virtue perhaps, but still only a man. Thus they claim to solve what they call "the problem of the historic Jesus," and to free the figure of Christ from the "myths" with which they imagine the Christian faith has surrounded Him. Actually, however, the divinity of Christ is the key we must use to enter upon a real understanding of His life and work. Without that key, the story of His life becomes an insoluble enigma. St. John gives us that key in the opening sentences of his presentation of Jesus Christ, and in so doing makes all that follows consistent and intelligible. If the student of Jesus Christ at the outset excludes the possibility of His being God as well as man, his investigations can only lead him to an inexplicable historic enigma, namely that within a very short time after His death Jesus of Nazareth was accepted as God Incarnate and worshipped as such with unwavering faith by ever-increasing numbers of people both within and beyond Judaism.[1]

IN PRINCIPIO ERAT VERBUM

John, the eagle of Patmos, takes us back to the beginning spoken of by the author of Genesis in his description of the world's creation, and places the existence of the Word beyond the beginning of creation, beyond the dawn of time.[2] At this primordial moment, when all things created, all things that had a beginning and therefore a becoming, passed from non-being to being by the creative power of the Almighty, the Word already *was* in existence as a Being perfectly constituted in Himself. The imperfect *erat* is significant: it expresses *being* as opposed to *becoming.* As St. John Chrysostom puts it: "This 'in the beginning was' is nothing else than expressive of ever being and infinitely being."[3] The imperfect *erat,* as many commentators point out, is best suited to designate being that is eternal, because it describes being in the past, which does not cease to be in the present, and which, as far as the verb itself indicates, does not cease to be in the future.[4]

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[1] Cf. Braun: *La sainte Bible,* X, 311.

[2] Cf. Lagrange: *Evangile selon S. Jean,* 3rd ed., p. 2.

[3] *Hom. 2 in Jn.* (*MPG,* LIX, 34).

VERBUM

Why does St. John use this term, unique to himself among New Testament writers,[5] to designate our Lord in His eternal pre-existence, and where did He get the term?[6] No serious student of the problem today contends that the author of the fourth Gospel derived his idea of the Logos either from Greek philosophy or from the speculations of the Alexandrian Jew, Philo, philosopher and exegete who died about 66 A.D. Where then did John get the idea and where did he get the term?[7]

The idea is found clearly stated in the Old Testament and in the writings of St. Paul. In the sapiential books of the Old Testament, Proverbs, chapter 8, Wisdom, chapter 7 and Ecclesiasticus, chapter 24, we find the personification of the divine wisdom and the predication of it of all that St. John predicates of the Logos:

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[4] St. Thomas: "Praeteritum imperfectum significat aliquid fuisse, et non esse adhuc determinatum, nec defuisse, sed adhuc remanere; ideo signanter Joannes ubicumque ponit aliquid aeternum dicit 'erat'; ubi vero dicit aliquid temporale dicit 'fuit' " (*Com. in Jn., ad loc.*).

[5] The term *logos* is used of Our Lord in the prologue of the fourth gospel in vv. 1 and 14; in *I Jn.* 1: 1; in *Apoc.* 19: 3. *Heb.* 4: 12 uses the term but more probably not of the Incarnate Logos.

[6] It is well known that the term *logos* had been current among the Greek philosophers from the time of Heraclitus about 530 B. C. The philosophical speculations of subsequent Greek thinkers, Anaxagoras, Plato, Socrates and Aristotle, had much to do with the development of the logos idea as it prevailed in the Greek world of philosophical speculation in the time of St. John. In the Stoic philosophy, the prevalent system when the fourth gospel was written, the term meant the world soul as reasonable. This logos was the cause of the production, the orderly arrangement and government of the various beings in the universe, and was, in view of accommodating Stoic principles to popular religious concepts, often identified with one or another of the gods, particularly Zeus (Jupiter), who is, as Virgil puts it, *Hominum sator atque deorum* (*Aeneid*, I, 255). Yet the Stoic logos was not the Creator, nor was he God as a distinct person from the world; it was a force which permeated the world, giving it order and harmony, supplying the laws of nature by which rational men must regulate their lives (cf. Lagrange, *op. cit.*, p. CLXXVII).

It is equally well known that Philo, the Alexandrian Jew who attempted the impossible in trying to wear the cloak of a Greek philosopher and simultaneously play the part of an exegete, seeking to reconcile the irreconcilable by far-fetched allegorical interpretations of the inspired word, used the term *Logos* of a sort of demi-god, intermediary between God and creatures both in the order of morality and religion and in the creation of the world.

[7] For an excellent study of Philo cf. Lagrange: *Le Judaisme avant Jésus-Christ*, pp. 542 ff.

(1) Wisdom's eternal generation before the beginning of creation: *Prov.* 8: 23-26; *Ecclus.* 24: 5; *Wis.* 7: 25.
(2) Wisdom's part in creation: *Prov.* 8: 27-31.[8]
(3) Wisdom's intimate presence with God: *ibid.*
(4) Wisdom is the only begotten of the Father: *Wis.* 7: 22.[9]
(5) Wisdom is consubstantial with the Father: *Wis.* 7: 25.[10]
(6) Wisdom is personified.[11]

Now all these things are predicated by St. John of the Logos in the prologue of the Gospel. On the other hand St. Paul takes all that the Old Testament Sapiential books say of Wisdom and applies it to our Lord.[12] It is, therefore, quite reasonable to suppose that St. John drew his ideas about the Logos from the Old Testament, and possibly from St. Paul, in so far as a direct revelation to John and his own inspired meditations do not account for them. It should be remembered that St. Paul was the founder of the Ephesian church, and that it was at Ephesus, most likely, that St. John wrote his Gospel.

But why did St. John change from the term Wisdom to Logos?

Some exegetes think that St. John adopted the term from Greek philosophy in the hope of appealing to Greek thinkers and wished to suggest to them that what they had been vainly seeking in their philosophical speculations the Christian revelation was now offering them. But we prefer to think with Père Lagrange and the majority of Catholic exegetes that St. John was in no way indebted to Greek philosophy for his terminology. Lagrange quotes approvingly from the great bishop of Meaux, Bossuet, who points out that all the metaphors used in the Old Testament to describe the eternal Wisdom are dead things, such as a vapor of the almighty power, a most pure emanation of the divine brilliance, the image of the Father. Word, however, is a living thing. God speaks an eternal and perfect Word to Himself, and expresses perfectly, comprehensively, all that He is, and thus conceives and begets and brings forth all that He says—a Son consequently who is infinitely perfect, co-eternal, co-essential, consubstantial with Himself.

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[8] The Vulgate reads *cuncta componens*, and many authorities approve this translation. Others take the Hebrew to mean *nurse*, and explain that wisdom as a nurse took care of God's creation. Still others explain it as a *word*. So Toy in *International Critical Commentary, Proverbs*, p. 177.

[9] *Unicus* in the Latin, *unigenitus* in the Greek.

[10] Cf. Cornely in *Liber Sapientiae*, pp. 290 ff.

[11] Cf. Pierce in *The American Ecclesiastical Review*, CVII, 3 (Sept. 1942), 227 ff.

[12] He is the *brightness of His* (the Father's) *glory, Heb.* 1: 2; *the image of the invisible God, the first born* (i. e., born before) *of every creature, for in Him were all things created . . . and He is before all and by Him all things endure. Col.* 1: 15-17. Our Lord is the wisdom of God, *I Cor.* 1: 24.

Lagrange goes on to remark that Bossuet has penetrated to the ultimate intention of St. John.

> His gospel is that of the Son of God, of Him who was Son before becoming man. How are we to conceive this Son and this generation? The epistle to the Hebrews had furnished a metaphor; John attains an idea. If, in this pursuit of the inaccessible, he took account of the state of mind of contemporary man, it was less to give them positive satisfaction by the use of a current term than to exclude every gross and simply materialistic idea of this generation. We know that such is the objection still alleged by thousands of men; the Mahomedans cannot grant that God has a Son. John has said what centuries of Christian meditation and study have recognized as what can be said with the nearest approach to truth. The Son of a spiritual Being, of a pure intelligence, is His thought. This the Scriptures call His Word, a Word which is distinct from Him yet within Him.[13]

VERBUM ERAT APUD DEUM

This statement indicates first the personality of the Logos, secondly the real distinction between the Logos and the Father, and thirdly the intimacy of the union between Father and Son. **Πρός** means more than **παρά.** It implies not merely existence along side of, in the vicinity of, but presence as close and intimate as possible, personal intercourse,[14] a living and active relationship between the Father and the Logos.[15]

In this statement the divinity of the Word which has already been implied in the declaration of His eternity and eternal presence with the Father is expressly and emphatically enunciated.

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[13] *Evangile selon S. Jean*, pp. CLXXX f.; *L'évangile de Jesus Christ*, p. 634.

[14] Cf. Dods in *Expositor's Greek Bible*, I, 684.

[15] Cf. Vosté, *Studia Joannea*, p. 37.

HOC ERAT IN PRINCIPIO APUD DEUM

This is no idle repetition, but a way of binding together and summing up in a single proposition all that has been said in the three initial propositions. It also further insists that this condition prevailed beyond and before the beginning of the realm of time.[16] The Evangelist wished to state that the two conditions he predicated of the Word existed contemporaneously and from all eternity.[17]

OMNIA PER IPSUM FACTA SUNT

Omnia (**πάντα** without the article) designates every individual thing that has been made, all things apart from God, all things that have received their being, not merely all things in their totality (which would be expressed by **τὰ πάντα**), but each individual thing has received its being through the Word.[18]

Per ipsum cannot indicate any subordination of the Word to the Father, for we have already been told by the Evangelist that the Word is God. And besides, the same preposition is often used in the Scriptures to describe the activity of the Father. "Some commentators, however, see in this preposition (**διά**) an allusion to the fact that the Son proceeds from the Father and derives from Him His creative power. According to these interpreters creation is *from* the Father, but through the *Son*, because the Son has received His creative power, together with His essence, from the Father, and is not, therefore, like the Father *principium sine principio*."[19]

John's thought is simply, says Père Lagrange, that the Word co-operated with the Father in creating all things, being the thought of the created universe that God had conceived and which He expresses outwardly in creation.[20]

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[16] Cf. Braun, *op. cit.*, p. 313.

[17] Cf. Dods, *op. cit.*, p. 684.

[18] Cf. Lagrange, *Evangile selon S. Jean*, p. 4.

[19] MacRory: *The Gospel of St. John*, p. 19, cites *I Cor.* 1: 9; 1: 1; *Gal.* 4: 27; *Heb.* 2: 10.

[20] *Evangile selon S. Jean*, pp. 5 f.

OMNIA PER IPSUM FACTA SUNT, ET SINE IPSO FACTUM EST NIHIL QUOD FACTUM EST.

Such is the traditional punctuation from the time of St. Jerome and St. Chrysostom, the reading which yields the most satisfactory sense and merits the approval of the majority of modern interpreters.[21] Maldonatus points out many scriptural passages where such repetitions are found, consisting of a positive statement reiterated negatively for emphasis. The construction is quite in keeping with Hebrew style, and it cannot be said that it is tautological. What more natural than after lifting our minds to the bosom of the eternal Father, there to contemplate His eternal companion, the Word, and then redescending earthward to consider created things, rigorously to mark off just what is included in the sphere of the Word's creative activity. Absolutely everything that had a becoming has it in virtue of the Word. The addition of *quod factum est* simply emphasizes the universal extent of the Word's productivity to all things created.

IN IPSO VITA ERAT

Since John is on the point of telling us that the life of the Word is about to be communicated to men, it is better to say "life is in Him" than that "He is life." Life and light in man are really inseparable. As a rational being he cannot lead a life worthy of his dignity without the intellectual light in which he perceives basic moral and spiritual truths as essential to the proper ordering of life. As Braun puts it, for man to live is to know by reason in the natural order and by faith in the supernatural order.[22] This light which enables man to lead a life in keeping with his rational nature was constantly communicated to mankind from the first moment of his creation through primitive revelation, through the natural law written in his heart, and through the revelation on Mount Sinai with its subsequent enhancing through the revealed and inspired utterances of the Old Testament prophets.[23]

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[21] Lagrange, Braun, Dods, Knabenbauer, Prat, Vosté. This last cites an array of authorities. On the other side we have Calmes, Loisy, Grandmaison, MacRory. Other punctuations are as follows: (1) *Quod factum est, in ipso vita erat;* (2) *Quod factum est in ipso, vita erat;* (3) *Quod factum est—in ipso* (quod factum est) *vita erat* (i. e., Verbum). The first is explained in the sense that all created things had an ideal existence in the Word prior to their real existence. This is a true and beautiful thought, but foreign to the context where the Evangelist is considering things after, not before, their creation. The second is explained in an heretical sense; namely, that something in the Word (e. g., the Holy Spirit) was created. This contradicts the statement of the Word's divinity. The third is explained thus: *quod factum est* is a nominative absolute, designating the world; in it (the world), the Word was life, was living, a reference to the historic fact of the Incarnation. But *erat* is a strange way to designate a precise historical fact.

Accordingly all the beautiful concepts and sublime doctrine of the Old Testament prophets and other inspired writers had their supernatural origin in the activity of the eternal Word who is the light and life of men. Of course, since this is an *opus ad extra* in the language of the theologians, it belongs to all the Persons of the Blessed Trinity, but it is aptly appropriated to the Word because, since He was to come in the flesh as the Teacher of Mankind, it was eminently proper that antecedent revelation should be attributed especially to Him.

But not only was the Word a source of light to the recipients of ancient revelation; He was also the font from which Plato and Aristotle, and other pagan thinkers, derived their beautiful philosophical concepts, and such moralists as Seneca and Epictetus gathered their moral principles in so far as these concepts and principles were in accord with the truth. In the case of these pagan thinkers, however, there was no supernatural revelation; there was a purely natural concursus of the "Light of Men" with their strivings after truth. Every bit of truth, moral, religious, philosophical, which ever found its way into the minds of men, came in virtue of the beneficent activity of the eternal Word, the Light of all mankind. There was never a moment from the time of the first man's appearance on earth when the beacon light which was the divine Word did not shine to illumine the minds of men and direct them into the way of truth.

Unfortunately there was a most appalling resistence to this light. The devastating effects of original sin were ever making themselves painfully felt in the darkening of the human intellect, in the pitiable weakness of the will and the terrifying propensity to evil. The devil too was far from inactive, and with his powerful allies, the world and the flesh, he was ever successfully inducing men to the commission of sin which further withdrew them from the influence of the Word, the Light and Life of all mankind. As St. Paul puts it, the truth of God was manifest to them, but they stifled it by their wickedness (*Rom.* 1: 18). This tragic situation is concisely expressed by the Evangelist:

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[22] Cf. *op. cit.*, p. 313.

[23] Knabenbauer (*Com. in S. Joan.*, p. 78) thinks that there is reference exclusively to supernatural light on the ground that natural light is already included for rational creatures in their creation. Thus he sees a transition from the natural to the supernatural order, the order of grace, in this statement. But the natural concursus of the first cause is needed as much in the natural order for the production of natural effects as is supernatural concursus for the production of supernatural effects.

LUX IN TENEBRIS LUCET, ET TENEBRAE EAM NON COMPREHENDERUNT

St. John thus insinuates that if the moral darkness which enveloped men and prevented the Light of the world from producing its proper effect in their minds, was to be dissipated by the Word, there must be a more brilliant and dazzling effulgence of His divine light—a mercy which God most generously vouchsafed in the Incarnation.[24]

JOHN THE BAPTIST

Fuit homo missus a Deo cui nomen erat Joannes. We cannot fail to notice the contrast with the divine Word; we cannot think it unintentional. The Word *was* (ἦν); His precursor came into existence at a given point in time (ἐγένετο); The Word was *with* God; John was *sent from God*. John was a *man;* the Word was *God.*[25] The Evangelist most concisely tells us three things about John: (1) he was a witness; (2) the object of his testimony was the Light; (3) the purpose of his testimony was to lead men to faith in Jesus Christ.

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[24] Other explanations of this verse. Some understand *lucet* of the historic fact of the Incarnation; others, of the pre-Incarnation activities of the Word in the world. Similarly *comprehenderunt* is understood by some in the sense of *not* receiving, while by others it is taken in the sense of *did not overcome.*

[25] Some authorities think that the Evangelist had a polemic purpose in mind when he insists that the Baptist is not the light. There were those who at the time the gospel was written extolled John to the expense of our Lord. But more probably the Evangelist simply wished to emphasize that we have only the true light and him who points out that light. Jesus is an entirely different sphere from that of any creature. John is not *the* light; he is not even *a* light. He is like the lampstand which holds the light.

LUX VERA

At the time of John the Baptist's ministry, the Word was coming into the world. He had already been born in the flesh and was in the world physically, it is true, but He had not yet come formally as the Light of the world. He was hidden away at Nazareth, unknown to the Jews. He had not yet begun the function of illuminating mankind with the heavenly doctrine He was commissioned to reveal, and hence He had not yet come formally as the Light. But now as John the Baptist fervidly proclaimed our Lord's imminent appearance, the true Light is about to make His appearance. He is styled true not in opposition to any false light but rather in the ontological order, in the sense that He is the perfect Light, in comparison with whom all other lights are but dim and slight reflections. This the Evangelist tells us: *Erat Lux Vera Quae Illuminat Omnem Hominem Veniens in Hunc Mundum*[26]. Here for the first time in the Prologue St. John states the historic fact of the Incarnation.

SUI EUM NON RECEPERUNT

The eternal Word comes into His own world, the world that He had made, and His creatures do not acknowledge Him. Not merely the world in general failed to acknowledge Him, but His own, the chosen people on whom had been lavished so many and so extraordinary divine blessings from time immemorial, and who finally were privileged to hear the beautiful music of His heavenly voice, to catch the words of divine wisdom that fell from His sacred lips, and to see the power and majesty of the Godhead as manifested in His miracles—even they refused to accept Him.[27]

In mundo erat,
et mundus per ipsum factus est,
et mundus eum non cognovit.
in propria venit,
et sui eum non receperunt.

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[26] We presume to change the Vulgate's *venientem* to *veniens* with the majority of commentators. The Vulgate translates correctly but the ambiguous Greek word can be translated as given above.

[27] Cf. Prat, *Jésus-Christ, sa vie, son oeuvre, sa doctrine*, I, 54 f. (note), understands this of the revelation of Mt. Sinai, and sees the first reference to the Incarnation in verse 14. This explanation gives a fine climactic order, but it is hard to see how St. John would jump from the historic fact of the Baptist's ministry back more than a thousand years to the time of Moses.

He came home, and the members of His own household rejected Him.[28] "Even those whose whole history had been a training to know and receive Him rejected Him. It is not said of His own that they did not know Him, but that they did not receive Him. And in the parable of the wicked husbandmen our Lord represents them as killing the heir not in ignorance but because they knew Him."[29]

QUOTQUOT AUTEM RECEPERUNT EUM DEDIT EIS POTESTATEM FILIOS DEI FIERI

There were some, however, who received Him, and to these happy souls He gave the power to become sons of God on condition that they have faith. St. John Chrysostom has an apt comment on these words:

> Why then did he not say that He *made* them sons of God, but that He gave them *power to become* sons of God? To show that we need much zeal to keep the image of sonship impressed on us at baptism all through without spot or soil; and at the same time to show that no one shall be able to take that power from us, unless we are the first to deprive ourselves of it. . . . At the same time he wishes to show that grace does not come upon men irrespectively, but upon those who desire and take pains for it. For it lies in the power of those to become children; since if they do not of themselves make first choice, the gift does not come upon them, nor have any effect.[30]

QUI CREDUNT IN NOMINE EJUS

This is a favorite construction with St. John.[31] It emphasizes the object on which the faith is grounded, in this case the divine personality of the Word Incarnate. "Name" is a Semitic expression; it stands for "the sum of all characteristic qualities which attach to the bearer of the name."[32]

NON EX SANGUINIBUS, NEQUE EX VOLUNTATE CARNIS, NEQUE EX VOLUNTATE VIRI

In these words the Evangelist explains how this divine filiation is effected. Carnal descent has absolutely nothing to do with it.

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[28] Some understand this not of the Jews but of all humanity, among them Chrysostom, *Hom. IX in Jn.* (*MPG*, LIX, 69).

[29] Dods, *op. cit.*, p. 688.

[30] *Hom. X in Jn.* (*MPG*, LIX, 76).

[31] Thirty-four times in the gospel, three times in the first epistle.

[32] Dods, *op. cit.*, p. 688.

It is not *ex sanguinibus*. Various explanations of the plural are more or less conjectural. It designates, some think, the twofold contribution of husband and wife;[33] others regard the plural as purely idiomatic, equivalent to the singular;[34] Dods thinks that probably John wished to indicate that all family histories and pedigrees are here of no account, no matter how illustrious and many a man can reckon his ancestors.[35] This remark is always opportune, for men, at least those of high birth, have a tendency to pride themselves on their noble forebears. Particularly were the Jews proud of their carnal descent from Abraham. Neither has the instinct (*voluntas carnis*) which naturally draws man and woman together in marriage anything to do with it, nor the deliberate act of husband (*voluntas viri*) in knowingly and willingly positing the act of generation.

SED EX DEO NATI SUNT

This divine filiation is the work of God, who by the infusion of grace makes us "partakers of the divine nature" (*II Peter*, 1: 4).

VERBUM CARO FACTUM EST

Here at last is the sublime climax of the prologue, the profound mystery of the Incarnation, at the mention of which we bend our knee in humble adoration of the infinite and loving condescension of our God. The words are no mere idle repetition of what was said above: "the Light was coming into the world." The Evangelist now tells us the actual manner of His coming and the character of the revelation the Incarnate Word made, and the benefits He bestowed on mankind.

Here we encounter for the first time since the opening verses of the prologue the mention of our Lord under the title of Word. St. John wishes to draw attention to the fact that it is the same eternal divine Logos, omnipotent Creator of all things, existing eternally with God, that has now become man without ceasing to be the Verbum and all that the term implies.

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[33] So Lagrange following St. Augustine, *Evangile selon S. Jean*, p. 16.

[34] So Vosté, *op. cit.*, p. 57.

[35] There is an ancient reading attested by Justin and Tertullian which applies all this to the conception and birth of our Lord. It reads: *Qui ex Deo natus est*, and thus furnishes a direct statement of the virginal conception and birth of our Lord, but the reading is too poorly attested to be acceptable.

But why does the Evangelist say that the Word was *made flesh* and not *became man?* All commentators agree that it was to emphasize the tremendous, incomprehensible condescension of the eternal Word. He who is God Almighty stooped to our lowly level and assumed unto Himself human nature with its despicable, weak, ignoble, and corruptible flesh. It is also suggested in view of St. John's insistence in his first epistle that our Lord assumed real human nature that the Evangelist wished to be most emphatic in his opposition to the nascent heresy of Docetism. Commentators also point out that *flesh* designates complete human nature inclusive of the soul. Lagrange suggests that St. John avoided the term *man* which designates a complete man with his own personality, a term which would seem to make the union of the two natures appear less intimate and the role of the Word in this unique union less dominant.

HABITAVIT IN NOBIS

Literally the Greek word (ἐσκήνωσεν) is translated, "He pitched his tent in our midst." The expression gives us a pretty image of the intimacy of nomads all pitching their tents in the same encampment, and of the transitory character of life in this world. "The nomad," remarks Lagrange, "transports his abode here and there; image of the transitory character of life. But those who live under a tent, if they seem to count less on the duration of human life than those who live in stone houses, go away together, and are only the more closely united to one another than those who live in houses."[36]

The expression *habitavit*, all commentators agree, was associated in the mind of the Evangelist with the Old Testament tabernacle; it recalled old biblical memories—the tent of reunion and the temple at Jerusalem were the dwelling place of God in the midst of His people. The glory of God was made visible in the tabernacle and temple in the form of a cloud. But in an infinitely superior manner the incarnate Logos will be the seat of the divinity among men.

VIDIMUS GLORIAM EJUS

The Evangelist, all through his life, treasured as his most cherished privilege his long and intimate association with the

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[36] *Evangile selon S. Jean*, pp. 20 f.

Word made flesh, and the insight which he, by the grace of faith, had into the depths of the divine personality of our Lord. He saw not merely a cloud of light such as overshadowed the tabernacle of old, but the veritable glory of the divinity, which manifested itself in the various miracles, particularly the transfiguration, the resurrection and ascension of our Lord.

GLORIAM QUASI UNIGENTI A PATRE PLENUM GRATIA ET VERITATE

Quasi is not a term of comparison. It is to be understood as Chrysostom explains: "Glory such as befits the only begotten of the Father." The Word is called *Unigenitus* not merely in His divine nature but also as incarnate. As it is put by Maldonatus: "John speaks, as I think, of the Word as man; for even as man He was the Unigenitus of God, and had all His glory. For what was He not that the Father was? What did He not have who had the divinity dwelling in Himself and conjoined in the same person?"

The plenitude of grace refers to the divine favor, bounty and generosity, which are lavished with such absolute gratuity on men that they have no claim whatever on these benefits. That divine bounty in the person of the Word Incarnate lavishes on men the gift of life, i. e., sanctifying grace by which we become sons of God. The Incarnate Word is Truth itself, leading us by His teaching to a knowledge of the mysteries of God, and thus becoming the light and life of men.

How aptly has the Church selected this prologue as the conclusion of the Mass. What more fitting words than these could be used at the conclusion of the holy Sacrifice? They are a superb hymn of praise to the Victim offered in the Mass. They sing of His divine majesty, His creative power, his gift of light and life to man, and above all of His infinite generosity in becoming man so that we might become sons of God.

JOSEPH L. LILLY, C.M.

The Catholic University of America
Washington, D. C.

MISSION INTENTION

"That the Christian Annamites may pass through all dangers unharmed" is the Mission Intention for the month of June, 1948.

A NOTE ON THE NATURE OF THE COMMON PRIESTHOOD

A careful examination and critique of the traditional sources which treat of the layman's participation in the Priesthood of Christ certainly inclines one to the conclusion that the common priesthood of the faithful is a reality and not merely a metaphor. It is legitimate, however, and even necessary, to ask the question: in what precise sense is it a reality? Defining the priest as "one who has been consecrated by God to offer the Eucharistic sacrifice," Fr. Palmer, in the December, 1947, issue of *Theological Studies,* maintains that in each individual layman this "formal or proper concept" is verified to such an extent, that only "usage and propriety" prohibit our referring to each layman "as priest without qualification." [1] This statement moves us to phrase the question as to the reality of lay participation as follows: "*is* it wrong to refer to the layman as a priest without qualification, or does it merely ***sound*** wrong?

Before all else we must set down, in agreement with Fr. Palmer the fact that whether in the present order a man can be called a priest in any real sense depends upon just one condition, i.e., whether he has been consecrated to offer the Eucharistic sacrifice. Priesthood has always existed for sacrifice and true priesthood now exists for the sacrifice of the Mass. This alone is essential to the office of a priest. Even the administration of the sacraments, though certainly an integral element of the priestly office of the ordained, does not pertain to it essentially. Still less are those acts by which the priesthood teaches, rules, and (extra-sacramentally) sanctifies the Church, essentially priestly acts, however much they are part of the whole priestly office. So true is this that it may be most certainly said that if to a man were given the power to administer sacraments as well as to teach, rule, and otherwise sanctify the Church—all power except that of offering sacrifice—he would not be a priest.

Now what is true of the ordained priest in this regard must be true also of the layman's participated priesthood. Thus, to say, as Karl Adam does,[2] that in the sacrament of matrimony the layman's priesthood attains to its noblest and highest form of expression, is to be guilty of ignoring the fact that, since the essential act of priesthood is sacrifice, it is only in relation to sacrifice that priesthood can reach any essentially true perfection. Independence of the ordained priest in an act which pertains, not to the essence, but to the integrity of the priestly office does not argue even to the existence of a priesthood in the essential sense. The same point must be made *a fortiori* in reference to attempts to emphasise the apostolate of the laity in Catholic Action as though it were an essentially priestly activity. The administration of baptism in a case of necessity, the mutual administration of the graces of matrimony in Christian marriage, and the apostolic works of the laity may be priestly in an integral sense, but only if it first be established that the laity are empowered and consecrated for the one act which is essentially priestly in the present order, the offering of the Eucharistic sacrifice.

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[1] Paul F. Palmer, "The Lay Priesthood," *Theological Studies,* VIII (1947), p. 613.

That the layman participates in the Priesthood of Christ by virtue of his baptism and of his concomitant incorporation into the Mystical Body, and that his participation is in some sense real is a fact which, in the light of tradition, it seems to me, cannot be denied. St. Augustine, who was the first clearly to establish it, makes the reality of the layman's participation in Christ's Priesthood equal to the reality of his membership in the Mystical Body. St. Thomas, who was the first seriously to attempt an analysis of it, makes it as real as the sacramental characters impressed in baptism and confirmation, which configure the layman to Christ the Priest in such a way as to enable him to offer divine worship in and through Christ. It does not on the face of it seem possible that anyone who admits the reality of the Mystical Body and the reality of the sacramental characters could deny the reality of lay participation as founded upon them. Yet the fact is that there are and have been many theologians, who, while repeating the teaching of St. Augustine and St. Thomas, admit in the laity only a metaphorical participation in Christ's Priesthood.

The reason for this latter attitude is to be found, I think, in the traditional emphasis upon the merely spiritual and internal nature of the sacrifices which the individual layman is empowered to offer. Thus, of those who taught the doctrine of lay participation among the Fathers, only Justin Martyr appears to have related the priestly power of the laity directly to the sacrifice of the Mass. The others, insofar as they speak of any direct function of the lay priesthood, mention only good works and spiritual sacrifices generally. This, too, has been by far the major emphasis throughout the history of theology. Now, in any interpretation of the reality of lay participation in Christ's Priesthood, this fact must be most certainly taken into consideration. Nor is it adequate to explain it away as an emphasis upon the secondary exercise of lay power, which took for granted the primary or essential exercise, or consciously concealed the primary, essential exercise as the result of a fearful anxiety to protect the prerogatives of the ordained priest from heretical misinterpretations.[3]

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[2] Cited by Fr. Palmer, *op. cit.*, p. 593, n.

In determining the sense in which the layman's participation in Christ's Priesthood is real, therefore, we are faced with a dilemma for which, in my mind, there is only one solution. It is a solution which, on the surface, appears to be a contradiction, but which, on closer analysis, may be seen to be a true paradox. Basically, it consists in affirming properly of the whole Mystical Body what cannot be properly affirmed of the individuals who are merely members of the Body. And the justification for this affirmation lies in the accepted doctrine that, although only he is empowered to offer it directly and immediately, the sacrifice of the Mass is not the personal sacrifice of the ordained priest, but *the common sacrifice of the whole Church—the entire Mystical Body*. With this in mind, we can say that, in relation to the Eucharistic sacrifice, the entire Mystical Body, under its priestly Head, forms *one royal and holy priesthood*. This *common* priesthood in which all the members of the Mystical Body really share does not, however, become operative as a sacrificing priesthood in the strict sense, save through the offices of the ordained priesthood, which is, as it were, the divinely consecrated organ in the Mystical Body, through which alone the priesthood which is common to all the members is effectively expressed and exercised.

We are enabled to state, therefore, that, while as an individual the simple member of the Mystical Body has the power to offer only spiritual sacrifices, nevertheless as joined to and associated with his fellow members, and as represented with them by the ordained priest, he is empowered to share in the common offering which the entire Mystical Body makes of the Eucharistic Body and Blood. At Mass all that the layman as an individual is empowered to do directly and immediately is to make an offering of himself—body and soul—to God. But in the Mass all the personal sacrifices of all the individual members are gathered, as it were, into one, and then find external and sacramental expression in the Eucharist. Thus, in the whole Mystical Body all the members offer not merely themselves (as each does individually), but that which sacramentally symbolizes their collective gift of themselves. That this can happen at all, however, depends radically upon the prior exercise of their office by the ordained priests, who are personally empowered to offer on behalf of the entire Mystical Body, directly and immediately, not merely themselves, but the very Body and Blood of Christ.

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[3] Cf. Palmer, *op. cit.*, pp. 594-99, 574 f.

There can be no doubt that it may be said of the ordained priest that he is consecrated by God to offer the Eucharistic sacrifice. As an individual, he possesses an integral and complete power of priesthood, which he exercises in the offering of the Divine Victim directly and immediately, and in a manner which (save for the concurrence which Christ the Priest invariably will give him) is most absolute. It is certainly proper, therefore, to refer to him as a priest in the full sense of the word.

It may not, however, be said, except with much qualification, that the layman as an individual is consecrated by God to offer the Eucharistic sacrifice. As an individual he is consecrated a member of the Mystical Body of Christ, and is made to participate in a real way in the one Priesthood which belongs to Christ the Head, and which is exercised in the offering of the Eucharistic sacrifice. However, the power which accrues to him as an individual as a result of this participation is vastly different from that which is possessed by the ordained priest. In the first place, it is an incomplete power which is merely inchoative. It becomes complete and reaches its term only when exercised in union with all the other members of the Mystical Body and in subordination to the ordained priest. In the second place, it is a power that is essentially contingent. Not only does it depend radically for its exercise upon the prior exercise of his power by the ordained priest, but, apart from that, it simply has no outlet whatsoever upon true sacrifice. Thirdly, it is a power which enables him to offer directly and immediately only spiritual sacrifices, which, save for the fact of his being associated with the other members of the Mystical Body and his being represented with them by the ordained priest, would necessarily remain spiritual and internal. Despite the fact, therefore, that the layman through baptism really participates in the Priesthood of Christ, and despite the fact that together with all the members of the Mystical Body he really shares in the common offering of the Eucharistic sacrifice, it does not seem possible (or desirable) to refer to the individual layman as a priest. The power given to him as an individual is not true priestly power. It is too incomplete, too contingent, too indirect and mediate in its exercise to be considered such.

Because it is improper to refer to the individual layman as a priest, except in a purely metaphorical sense, it would seem more desirable, when speaking of lay participation in Christ's Priesthood, to abandon such terms as the "lay priesthood" and the "priesthood of the laity." Aside from the fact that they sound metaphorical, these terms do not reflect the true reality of lay participation. For although the individual layman may not properly be called a priest, he may in a real sense be termed "priestly," because his participation in the priesthood of Christ is real, as real as the Mystical Body itself. And although he does not so participate in the Priesthood of Christ as to be able personally to offer the Eucharistic sacrifice in the name of all, he does participate in it in a way which enables him to join really in the common offering of the one sacrifice. Thus, even though individual laymen are not priests, all the members of Mystical Body taken together are possessed of a common priesthood, which, precisely as common, is real and really relates them to the common sacrifice. Let us refer then rather to the *common priesthood of the members of the Mystical Body,* having in mind the glorious words which Agobard of Lyons used of all the faithful: "*They are, under the supreme Head, one Priest.*" [4]

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[4] *De privilegio et jure sacerdotii. MPL,* CIV, 127.

This note had been already completed when I was fortunate enough to obtain the Latin text of the new encyclical *Mediator Dei.* Here our Holy Father, Pope Pius XII, for the first time in any similar papal document, treats *ex professo* the question of lay participation in Christ's Priesthood. Because I feel that it bears out, at least in a general way, the views expressed above, I will add here a synopsis of this new teaching, adhering as far as possible to the language of the document itself.

In speaking of the Mass, the Encyclical declares that the "principal duty and highest dignity" of Christians is so to take part in it that "they are most intimately joined with the great High Priest" and "offer it together with Him and through Him." [5] That the faithful thus share in the Eucharistic sacrifice does not mean, however, that they "enjoy the power of the priesthood." [6] It is necessary to stress this latter point, the Holy Father insists, because of dangerous errors which are becoming current among certain groups of the faithful. These are the errors of those who claim that in baptism all the faithful receive the "true power of the priesthood" to such an extent that whenever the priest acts he "acts as by delegation from the community." [7] From this error some conclude that the faithful present at Mass actually "concelebrate" with the priest, in the proper sense of that word.[8] Others go so far as to say that the faithful must confirm and ratify the sacrifice of the priest if it is to be valid.[9] What is this "power of the priesthood" which the faithful do not enjoy? The Holy Father identifies it in the first part of the encyclical as that power which was conferred by Christ upon the Apostles and is now conferred upon chosen men sacramentally through Holy Orders.[10] It is a power divinely bestowed which is in no sense human in origin.[11] It enables him who has received it to act in the Sacrifice not merely *in persona Ecclesiae,* but also *in persona Christi,* and indeed to act *in persona Ecclesiae* precisely and only insofar as he acts in the person of Christ the Mediator-Head of the Mystical Body.[12] So great is this power that it raises him who possesses it above all the other members of the Church and enables him and him alone to offer the divine Victim of the Mass in the name of all and by way of the sacramental immolation.[13] The power of the priesthood as understood in this sense the faithful in no way enjoy.[14]

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[5] The Latin text which I have used is that which was published in the *Osservatore Romano* of Nov. 30, 1947. Regrettably, the paragraphs or sections of the text are not numbered. I shall identify the location of the citations I have made, therefore, by giving the number of the ***nearest preceding footnote or reference.*** Virtually all the citations are from Part Two of the document. The present citation follows fn. 79: "Expedit igitur. . . christifideles omnes animadvertant summo sibi officio esse summaeque dignitati Eucharisticum participare sacrificium; idque. . .tam impense tamque actuose ut cum Summo Sacerdote arctissime coniungentur. . .; atque una cum ipso et per ipsum illud offerant. . ."

[6] Foll. fn. 81: . . ."non idcirco sacerdotali etiam potestate fruuntur."

[7] Foll. fn. 82: "Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere."

[8] *Loc. cit.*

[9] Foll. fn. 88.

Nevertheless, the Holy Father affirms most clearly that the faithful "also offer the Victim, although in a different way."[15] This affirmation he bases on the well-known words of Pope Innocent III[16] and on the pertinent texts of the Mass itself. He lays the power of the faithful to offer in their special way to their special kind of participation in the Priesthood of Christ:

> For by the sacrament of baptism, under a general title, Christians are made members of Christ the Priest, and by the "character," which is, as it were, engraved on their souls, they are deputed to divine worship, and thus they participate according to their condition in the very Priesthood of Christ Himself.[17]

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[10] From fn. 39 to 43.

[11] Foll. fn. 42.

[12] Foll. fn. 82.

[13] *Loc. cit.,* cf. foll. fn. 87.

[14] Foll. fn. 83: "Populum. . .nullo modo iure sacerdotali frui posse."

[15] *Loc. cit.*: ". . .christifideles etiam divinam offerre hostiam, diversa tamen ratione, dicendi sunt."

[16] *De sacro altaris mysterio. MPL,* CCXVII, 845.

[17] Foll. fn. 87: "Baptismatis enim lavacro, generali titulo christiani in Mystico Corpore membra efficiuntur Christi sacerdotis, et 'charactere' qui eorum in animo quasi insculpitur, ad cultum divinum deputantur; atque adeo ipsius Christi sacerdotium pro sua condicione participant."

Thus empowered, the faithful offer the divine Victim really, but in a restricted sense. They do not offer in the same way as does the priest, who insofar as he acts *in persona Christi,* alone immolates the Victim, and who, insofar as he acts *in persona Ecclesiae,* alone offers it in the name of all.[18] They offer in their own way, both *through* the priest and *with* the priest.[19] That they offer *through* the priest, the Holy Father declares,

> . . . is clear from the fact that the minister of the altar acts in the person of Christ as Head, offering in the name of all His members. From this it comes about that the *whole Church* is rightly said to offer the oblation of the Victim through Christ.[20]

The offering made by the faithful through the priest is, therefore, a universal, social or common offering. That the faithful further offer *with* the priest

> . . . rests on their joining their prayers of praise, of impetration, of expiation and of thanksgiving with the prayers or mental intention of the priest, or rather of the great High Priest Himself.[21]

In this way the direct participation of the faithful in the sacrifice is had in spiritual self-oblation. There is, however, a great difference between the spiritual self-oblation made by a Christian outside the Eucharistic sacrifice and that which is made within the Holy Sacrifice. For within the sacrifice those essentially internal acts by which self-oblation is accomplished do not remain merely internal, but are exercised by the faithful precisely

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[18] *Loc. cit.*

[19] *Loc. cit.*: ". . .quia nempe non tantum per sacerdotis manus, sed etiam una cum ipso quoddamodo Sacrificium offerunt."

[20] *Loc. cit.*: "Christifideles autem per sacerdotis manus Sacrificium offerre ex eo patet, quod altaris administer personam Christi utpote Capitis gerit, membrorum omnium nomine offerentis; quo quidem fit, ut universa Ecclesia iure dicatur per Christum victimae oblationem deferre." (The italics in the text are my own.)

[21] *Loc. cit.*: "Populum vero una cum ipso sacerdote offerre (idcirco statuitur) quod sua vota laudis, impetrationis, expiationis gratiarumque actionis una cum votis seu mentis intentione sacerdotis, immo Summi ipsius Sacerdotis eo fine coniungit, ut eadem in ipsa victimae oblatione, externo quoque sacerdotis ritu, Deo Patri exhibeantur."

"to the end that they may be offered to God the Father in the very oblation of the Victim and also in the external rite of the priest." [22]

Thus far are Christians empowered by virtue of their baptism to participate in the Eucharistic sacrifice. Is their power in any sense of the word "priestly" power? All liturgy, according to the Holy Father, is nothing more or less than the continued "exercise of the priestly office of Jesus Christ." [23] What is true of the liturgy generally is true in a special way of the Eucharistic sacrifice. Thus even as the faithful, according to their condition, share in the priestly dignity of Christ, participating in the very Priesthood of the great High Priest, so in the Mass, according to their condition, they share in the exercise of His priestly office. It ought not to be a matter for wonder, therefore, that this part of the encyclical concludes with an exhortation, based on the nature of the priestly dignity of the faithful and on the nature of the Sacred Liturgy itself, that Christians at Mass be not satisfied with "that general intention of mind which is becoming to members of Christ and children of the Church," but that

> . . . united most intimately with the great High Priest and with His earthly minister they should join themselves with Him in a very special way at the moment when the consecration of the divine Victim is effected and should offer It together with Him. . .[24]

Their priestly dignity necessitates a specifically priestly approach to the sacrifice.

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It seems apparent in the light of this recent papal teaching that the participation in Christ's Priesthood which the layman attains in baptism is a real participation. It enables him really to share in that common offering of the divine Victim which is made by the entire Mystical Body through the hands of the priest. But, directly, it enables him to place at Mass only acts of spiritual self-oblation, whose full value is realized in the external rite which is directly placed by the priest alone. Lay participation, then, does not confer to a lesser degree the same power which is conferred by the sacrament of Holy Orders. It confers a different kind of power, because it is a different kind of participation. It is the power to share as a simple member of the Mystical Body in the offering which the priest alone makes in the name of all the members.

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[22] *Cf.* fn. 21 above.

[23] Foll. fn. 25: ". . .sacra Liturgia nihil aliud sit, nisi huius sacerdotalis muneris exercitatio."

[24] Foll. fn. 100: "Animadvertant igitur christifideles ad quam eos dignitatem sacrum Baptismatis lavacrum evexerit; neque satis habeant generali ea mentis intentione, quae Christi membra Ecclesiaeque filios decet, Eucharisticum participare sacrificium, sed cum Summo Sacerdote eiusque in terris administro, ex sacrae Liturgiae rationibus, ultro arctissimeque coniuncti, una cum eodem tum peculiari modo devinciantur, cum divinae Hostiae consecratio peragitur, eamdemque una cum eo offerant. . . ."

The conclusions of the encyclical, to my mind, are a perfect reflection of the traditional teaching on lay participation in Christ's Priesthood. They definitely confirm the opinion that the layman is not a *priest,* save in a metaphorical sense, since of himself he does not possess or enjoy the "true power of the priesthood." Yet, they quite as definitely leave room for the opinion that the layman is in a real sense *priestly,* since they show him as really participating, according to his condition (that of a simple member of the Body of Christ), in the one Priesthood of Christ, and as really sharing, according to that same condition, in the common offering of the one divine Victim in the Mass.

James Edward Rea

St. Joseph's Seminary, Dunwoodie,
Yonkers, N. Y.

The Task for Our Time

There is no duty more urgent than to make the unfathomable riches of Christ known to the men of our own time. There is no nobler ambition than to unfurl the standards of our divine King and let them take the wind in the sight of men who have enrolled themselves under false colors; than to rally, in the joyful service of the triumphant Cross, those who have had the unhappiness to desert from it. We see an immense multitude of our human brothers and sisters who have been blinded by error, or charmed away by passion, or led into false paths by prejudice. They have wandered far from the true faith in God and from belief in the saving Gospel of Jesus Christ. Who would not feel his heart glow with charity, who would not readily go out of his way to rescue them?

—Our Holy Father Pope Pius XII, in the encyclical *Summi pontificatus,* issued Oct. 20, 1939.

THE ORDEAL OF FR. WALL

PART V

"Well, Dean, that stuff is pretty heavy, isn't it?" asked Fr. Hunseger as he laid aside the copy of Denzinger from which he had been reading to Fr. Warmenhuis.

"It sure is. Tires a man's brain, trying to keep up with all those technical words, and the thought gets pretty involved, too. I'm not as used to that stuff as I used to be back in my seminary days," sighed the Dean.

"By the way, I suppose you've been reading up on your duties as Dean?"

"I guess I know them pretty well, I've watched a lot of Deans in my time, and I remember pretty well what they did. Have you spotted anything in the Code that you think I should know about?"

Fr. Hunseger briefly ran through the canons on Deans, pointing out that while no one had ever seen it happen in their diocese, still, a priest other than a pastor could be appointed as Dean, or Vicar Foraine, as the Code called these officers.[1] A Dean, he added, could be removed at the good pleasure of the Bishop.[2] Fr. Warmenhuis chimed in on that to tell the younger man of one case he had seen in which the Dean had been summarily removed. But then, he added, that happened whenever a man who had been Dean in one district got a promotion to a parish in another district where there was already a Dean in office.

It was the Dean's job, too, Fr. Hunseger pointed out, to see to it that the ecclesiastics in his district led a life in conformity with the sacred canons and performed their duties diligently, especially with regard to the law of residence, the preaching of the Divine Word, the giving of Catechism instructions to children and adults, as well as the obligation of assisting the sick.[3]

They were also to see whether the decrees of the Bishop, given in the course of his visitation, were put into execution in the parishes of their districts.[4] Another thing on which they were to keep watch was whether the proper precautions were taken with regard to the bread and wine to be used at Mass.[5]

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[1] Cf. Can. 446,§1.

[2] Cf. Can. 446,§2.

[3] Cf. Can. 447,§1, 1°.

[4] Cf. Can. 447,§1, 2°.

Still another point on which they were to be observant was whether the churches and sacred furnishings were kept up properly, decorous and clean, especially as regarded the care of the Most Holy Eucharist and the celebration of Mass; whether the sacred functions were celebrated according to the prescriptions of the sacred liturgy; whether ecclesiastical property was diligently cared for, and the obligations connected therewith, especially with regard to Masses, were properly fulfilled; and whether the parish books were correctly written up and preserved.[6]

To accomplish all this, the Deans were to visit the parishes of their districts at times fixed by the Bishop.[7]

It was also the function of a Dean, as soon as he heard that any pastor in his district was gravely ill, to see to it that he should not lack for spiritual and material assistance, and a proper funeral, should he die. He was also to take care that while he was ill or when he died, books, documents, sacred furnishings, and other things which pertained to the church, should not be destroyed or carried off.[8]

Another duty of the Dean was to call the priests of his district together on days appointed by the Bishop for the conferences mentioned in Canon 131, and to preside over these conferences. If there were several conferences at the same time in his district he was to see to it that they were held properly.[9]

If he should happen not to be a pastor, the Dean had to reside in the territory of the district, or in some other place not far distant, according to rules laid down by the Bishop.[10]

At least once a year the Dean was to make a report on his district to the Bishop, setting forth not only what was properly done there during the year, but also things which had gone wrong, what scandals had arisen, what remedies had been used to repair them, and what he thought should be done to eliminate them entirely.[11]

[5] Cf. Can. 447,§1, 3°.

[6] Cf. Can. 447,§1, 4°.

[7] Cf. Can. 447,§2.

[8] Cf. Can. 447, §2.

[9] Cf. Can. 448,§1.

[10] Cf. Can. 448,§2.

[11] Cf. Can. 449.

He was also to have a seal for his district.[12] Furthermore, he took precedence over all the pastors and other priests of his district.[13]

The Dean was to take particular care that sacred relics, especially those of the Holy Cross, should not, on the occasion of transfer of a decedent's estate or of the sale of a collection of goods, be sold or come into the hands of non-Catholics, because it is wrong to sell sacred relics.[14]

If there was a to be a criminal denunciation made against anyone in his district, the Dean was a proper officer to receive such a denunciation. It might be made to him in writing and signed by the one making it, or it might be made orally, but if it were made orally it was to be put into writing and sent on immediately to the Bishop.[15]

Fr. Warmenhuis had been merely nodding agreement as to the duties of the Dean first mentioned by the younger priest, he knew all that; but this stuff about relics and criminal denunciations was new to him. He sat up and began to take more interest. This young fellow was smart. He would never have thought to run down those extra points in his duties. He wondered how many of the other Deans knew of them.

A Dean, Fr. Hunseger continued, was entitled to be called to a Synod, should there be one held in the diocese, and he was bound to attend.[16]

He was also supposed to have granted to him habitually the faculty to absolve from sins reserved in the diocese, along with the power, especially in places more remote from the episcopal city, to subdelegate *toties* the confessors in his district, if and when they had recourse to him for some particular case which was more urgent.[17]

He could, if there were urgent necessity, grant permission, in writing, for administrators of church property to bring suit or answer one, but he was to notify the Bishop immediately of the permission which he had given.[18]

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[12] Cf. Can. 450,§1.

[13] Cf. Can. 450, §2.

[14] Cf. Can. 1289, §1.

[15] Cf. Can. 1936.

[16] Cf. Can. 358,§1, 4°.

[17] Cf. Can. 899,§2.

[18] Cf. Can. 1526.

Fr. Warmenhuis was not much interested in that business about a Synod, and he already knew about the faculties, but this business of a suit in court perhaps hinging on his granting of permission was something new for him. Of course, in most cases it would be possible for the pastor involved to get in touch with the Chancery Office by telephone, but there was always the possibility that it might depend on him to give the necessary approval.

He and Fr. Hunseger talked over the various implications of his duties as Dean for some time, until the latter suddenly noticed that he would have to hurry home. Leaving the copy of Denzinger so that Fr. Warmenhuis would be able to read it at his leisure, the younger priest left, and after seeing him off the Dean took up the book and began to read slowly and carefully what was set forth therein on the subjects which he should keep in mind as a member of the Council of Vigilance in the diocese.

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It was rather a warm evening, and when the fans were turned off, so that their droning would not drown out the words of the preacher, the packed church was uncomfortable. The people shifted uneasily in their pews as Fr. Wall mounted the pulpit. Some of them had heard him before and hoped that he would not harangue them for too long. Others, who had never heard him before, settled back and waited for his opening sentences to make up their minds whether to listen or doze. Some of the priests in the sanctuary drifted out into the sacristy and got out their Breviaries. The rest sat and waited to see what the old fellow would come up with, this time.

Fr. Wall began by telling the people how the Fourth Gospel had been written by St. John, the beloved Disciple, how he had been very close to Our Lord, so close that at the Last Supper he had been privileged to rest his head upon the bosom of the Lord Himself. This mystical experience, said Fr. Wall, left a deep impression upon the young man, so that it was not surprising that he went off into transports of pure poetry when he composed the Gospel which bears his name, or at least those parts which reflect a deeper religious experience.

Christ Himself had preached the Fatherhood of God so continuously and so convincingly that it was no wonder that the young Apostle had been caught up by the idea, which had taken deep hold of him and down through the years had flowered into the wonderful passages about God and the relation of Christ to God with which his Gospel abounded.

This rich experience of his had caused to flow together in a most impressive way all that he had heard from others and thought out for himself, so that in his vivid faith he still, at the time he wrote, lived the memories of the past, when he was so closely united with the One he loved; and, as it were, even foresaw the future—the things which were to come when others, as he fervently hoped, would be caught up as he was with the fire of the divine. The memory, too, of what his Beloved had suffered at the hands of incredulous men remained vivid within him so that he foresaw a continuation of those sufferings for himself and those who wished to be united with Christ. Thus it was that he could write not only this Fourth Gospel reciting the past, but also the Revelations, in which he gave vent to his feelings about the future in that complex and involved style which he had acquired, probably, from a long perusal of the works of the ancient prophets in which he sought to find phrases which could be applied to the One he had loved so much in life.

Was this revelation? Was God speaking through St. John? Certainly. John had learned from Christ to be so intimately joined with the Deity that from his inmost heart there welled up the words to express his intimate religious experiences that others might not only have a testimony of his religious fervor, but might also profit thereby. This vital principle of his faith it was that gave fire to his utterances and held enthralled not only those who heard him preach, but also those who read down through the centuries that which he had with burning pen inscribed for posterity.

Under this impulse, this vehement impulse, to make known his faith not only by word of mouth but also in writing, John had composed his Gospel. God had spoken to him and he had spoken to us, that we might see, in so far as our poor minds are capable of seeing it, to what heights the human spirit can soar when it becomes all on fire with the thought of the Godhead. This, indeed, added Wall, was what one found all through the inspired writings, the outpouring of the mystical spirit.

Wall wound up with an impassioned outburst exhorting the people to strive to come close to the Lord, to feel deeply His presence within themselves, and like St. John, to become so filled with Him that in their turn they might become other apostles spreading to their fellowmen the religious experiences which they had enjoyed.

Some of the audience had decided, apparently, to doze off. Most of them were, as usual, politely attentive; but more than the usual number were sitting up and paying attention, even though Wall's tone of voice and rate of delivery were not of the best, and some of his gestures were amusingly stiff. The ideas Wall was expounding were beautiful, but some of the people were a bit undecided whether they had ever heard anything quite like them before.

It was the gestures which caused most of the smiles, more or less successfully masked, among the clergy in the sanctuary and in the sacristy who poked their heads out now and then to see how things were going.

Only Fr. Warmenhuis sat thoughtful, by himself, in the space reserved for him as Dean of the district. He was trying to remember where he had heard or read that sermon before. He was sure that it had not been long ago that he had run across ideas like those which Fr. Wall was expounding. It bothered him to think that his memory was failing. There was a time when he had been able to spot at once any sermon which one of the priests had taken from some book.

Time came for Benediction and Fr. Warmenhuis had to retire to the sacristy to vest. All during the ceremony the thought kept nagging at the back of his mind that he had run across that sermon of Fr. Wall's before. Then he was annoyed at the fact that he was being distracted from the function, and tried to put the irritating thought from his mind.

Fr. Wall, meanwhile, descended triumphantly from the pulpit and returned to his place in the sanctuary thinking to himself that this time he had really done it. He had made them realize what a good sermon consisted of. He was ready to bet that not one of them could spot where he had got the ideas for this sermon, and, why should they? After all, he had taken those old books as a basis, it was true, but he had put in a lot of his own thoughts, too. He was sure they were impressed by the very fact that they were seeming so unimpressed by it all. The people, too, he had noticed, had been interested in what he had said. Some, perhaps, had had their eyes closed; but, then, certain people always did that in order the better to concentrate. Wait till the people back in Jordan heard about this, they'd realize now that he could preach, no matter what they said about him around his own parish.

At the house, after the closing ceremonies, Fr. Wall expanded benignly at the compliments which the others proffered in routine fashion. They were trying not to let on how impressed they had been, but that was the best indication that he had done a good job, he knew, remembering what an old priest had told him when he was young, that great praise after a sermon was an indication that it had really not been very good, whereas if it had been good the men, being human, would but grudgingly admit it.

Fr. Warmenhuis went into the pastor's study and began to look through the sets of sermon books on the shelves there. There were not many available, and they were mostly dated some ten or fifteen years before. He did not find what he was after and returned to the buffet luncheon where the others were gathered, still puzzled where Wall had found the material for his talk. He had quite a collection of sermon materials at home, himself, perhaps there he would be able to trace the source of Wall's words. It was annoying to have memory play a trick like this on one. He would not be able to sleep until he had solved the problem, so, as soon as he conveniently could, he excused himself and set out for home.

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Back in his office in the Chancery, the Bishop was going over the list of things he had intended to investigate with regard to Fr. Wall's case, since the talk in the Jordan parish did not seem to want to die down. The report on Fr. Wall's observance of the instruction with regard to the pre-nuptial investigations showed that he had investigated properly with regard to cases involving people from his own parish. He had also taken care to procure recent legal certificates of baptism with the proper notations as to freedom of the parties to marry when they came to him from outside the parish.

He had likewise investigated cases in which the Catholic form of marriage was supposed to be used, as well as the cases of asserted death of a previous spouse or of nullity of a previous marriage.

He had conducted the investigations in a proper manner. There was no indication that his method of questioning had been disturbing to the sensibilities of any of the parties.

Consanguinity he had checked properly, and in the only two cases which he had had, he had even gone so far as to draw up a genealogical tree to establish definitely the relationship before asking for the dispensation. The "trees" had come in with the request for the dispensation, so the Chancery Office had been able to see at once just what sort of dispensation was needed.

The study of his requests for dispensations which the Chancellor had undertaken showed a reasonable attempt on his part to pick out of the list on the back of the form the reason which was most in conformity with the true facts of the case. While a number of times the reason given had been the same, it appeared that this was due to the fact that the circumstances of the cases had been similar rather than to any slip-shod attitude on the part of the one requesting the dispensation.

The marriages were recorded properly in his books of marriages and of baptisms, and notice of them had been sent promptly to the parishes in which the parties had been baptized when he had had to obtain certificates of baptism from those other parishes.

The outlines from the Diocesan Catechetical Office he had followed properly, and he had been keeping up with all directives from that office.

The field of investigation of Fr. Wall was thus narrowed down considerably. While there were still a few things which would have to be made clear, it did not appear that there would be much to do in his case, beyond giving him a warning on the points which remained, unless this *odium populi* got out of hand, as it at times seemed to threaten to do. The administration of temporalities had been good—or had it? The Bishop had not yet had an opportunity to study the financial reports which had come in from the Jordan parish during the last two or three years. He had had the Chancellor bring them up and they were still on the table there at the side of the room.

Taking them up, the Bishop began to study them. As he went down the columns of figures and compared the report of one year with that of another a question began to form in his mind. How did it happen that there had been this falling off in net income?

It appeared in the report for 1945. The report for 1944 had been good and showed that the parish was doing well. That for 1945 was not so good, the next year was a little worse than 1945, 1947 was about the same.

Back over the columns the Bishop went. The Sunday collections were down in 1945. Did that mean that the boom which had come to Jordan with the opening of the new plant had begun to collapse with cutbacks in war production as the war came to an end? Other collections showed a drop, too. If this appeared on the books in the parish in the latter months of that year, that would be the answer.

Expenses were up, on the other side of the ledger. The janitor's salary had been increased, of course; and other expenses, such as for coal, and repairs to the church and the school were up. Prices had gone higher in that period and that might explain the change there. All in all, the figures came out right, still, it was something of a coincidence that this change had appeared just at the time Wall was engaged in litigation with his janitor and his books had been subpoenaed so that the court might determine whether the parish was in a position to pay the higher salary the man had demanded.

That was an unfair suspicion, the Bishop decided. The figures spoke for themselves. One could see that income had dropped and expenses had increased in that period. Why, then, should not the net income of the parish be less? It was nice to know that even if Fr. Wall was not on Easy street, as the Bishop had imagined he must be, he was at least able to keep going in this era of higher prices and show some little balance in the black at the end of the year.

The Bishop called the Chancellor to take the reports back to their proper place in the vaults. More from curiosity than anything else he asked the Chancellor, as he was about to leave with the reports, whether they looked all right to him. Surprisingly enough the latter answered that they did not.

"What's wrong with them?" asked the Bishop.

"I haven't been able to lay my finger on anything specific, Your Excellency; but after twelve years on the job of going over financial reports of the parishes in the diocese, I've got to a point where I can pretty well spot something wrong just by looking at the column of figures. You recall the Jones and the other cases."

"And you think there is something wrong here? Why didn't you tell me?"

"I do think there is something wrong. I haven't brought the matter up, because I have no proof of just what is wrong. I'm still trying to figure it out before making a definite charge."

"What makes you think there is anything wrong?"

"It is odd, for instance, that his collections are down for the year, while we were able to do very well in that parish on our diocesan drive. If the people are so hard up, we should have done less well there than we did. Furthermore, collections like those for the Propagation of the Faith, and for Diocesan Charities, do not show a falling off in proportion to the falling off in his collections. There is always the possibility, of course, that he may have tried to keep our collections up so as not to make a bad impression on this office. I can't tell you what has happened, but I still think there is something wrong with the picture."

"Could it be that the people resent his attitude toward Faber and are reducing their contributions as a consequence of their resentment?"

"That might be the reason; but do you think that their feelings about his relations with the janitor would have that much effect on the size of their Sunday envelope contributions?"

"Perhaps we had better have him bring his parish books down here to the Chancery Office."

"That would simply show us month by month how he arrived at these totals which we have here in the annual report. There is hardly likely to be any difference between the books he keeps in the parish and the report we have right here."

"Those books are 'doctored,' you think?"

"It has happened, Excellency. A more interesting angle to investigate would be: what bank-deposit books does he have in the parish safe, or in a vault in some bank?"

"And if he has more than five thousand dollars on deposit in some particular bank I suppose we shall find another deposit book from another bank, or from other banks?"

"Naturally, he will want to take advantage of the protection of F.D.I.C."

As the Chancellor went out the Bishop sat back tapping the desk with his pencil while he considered the new possibilities which were thus opened up in the case of Fr. Wall.

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Fr. Warmenhuis sat down at his desk and heaved a sigh. He had looked through all the sermon books he possessed and nowhere could he find a trace of the ideas which Fr. Wall had been preaching. He was certain that he had run across them not too long before, and it annoyed him considerably that his memory should play such tricks on him. Finally, after cudgeling his brain fruitlessly for another half-hour, he shrugged his shoulders and picked up the copy of Denzinger which Fr. Hunseger had left with him and proceeded to open it.

With a startled exclamation he jumped from his chair. Here was the very thing he had been looking for! Fr. Wall had apparently been reading Denzinger, too. He had not given the man credit for going to a Latin book to get ideas for a sermon. But wait a minute, weren't these ideas the ones which Pope Pius X was condemning? How then, had Wall got the idea that he should put them into a sermon? Perhaps he had not got them from Denzinger, after all, for if he had he would certainly have noticed that the Pope there was saying that these ideas were not acceptable from the Catholic viewpoint.

He must have got them from some other book. Besides, these ideas were condemned by the Pope as heresy, in fact, as part of that system of "Modernism" which he described as the collection of all heresies! Wall had been preaching heretical doctrine! That was the only conclusion to which one could come. And to think that none of the priests had apparently noticed it. They had all told Fr. Wall what a wonderful sermon he had preached. Only he, Fr. Warmenhuis, had been interested enough to trace down the ideas and find out what they were!

The Bishop certainly ought to hear about this! What would he say if he knew that heresy was being preached in his diocese? Certainly he would take action in the matter. After all, one could not allow people, priests especially, to go around spouting heresy, and from the pulpit at that! It was too late to see the Bishop today, but tomorrow, bright and early, he would be there to inform him of what was going on in his district. Wasn't it the duty of a Dean to inform the Ordinary of any scandals in the district? That was what Fr. Hunseger had read to him, right out of the Code of Canon Law, and he, Fr. Warmenhuis, was certainly going to do his duty. It might go hard with Fr. Wall, but this was no time for sentiment. Here was a question of purity of Christian doctrine and nothing must be allowed to injure that or even taint it in any way.

(*To be continued*)

THOMAS OWEN MARTIN

The Catholic University of America
Washington, D. C.

THE WORLD, THE ENEMY OF CHRIST

It is one of those three powers to whom such dark pre-eminence is given, the world, the flesh, and the devil; and among these three it seems to have a kind of precedence accorded to it by the way in which Our Lord speaks of it in the Gospel, though the line of its diplomacy has been to have itself less thought of and less dreaded than the other two; and, unhappily for the interests of God and the welfare of souls, it has succeeded. It is then pre-eminent among the enemies of God. Hence the place which it occupies in Holy Scripture. It is the world which hated Christ, the world which cannot receive the Spirit, the world that loves its own, the world that rejoices because Christ has gone away, the world which He overcame, the world for which He would not pray, the world that by wisdom knew not God, the world whose spirit Christians were not to receive, the world that was not worthy of the saints, the world whose friendship is enmity with God, the world that passeth away with its lusts, the world which they who are born of God overcome, or, as the Apocalypse calls it, the world that goes wondering after the beast. Well then might St. James come to his energetic conclusion, Whosoever will be a friend of this world, becometh an enemy of God. It is remarkable also that St. John, the chosen friend of the Incarnate Word, and the evangelist of His Divinity, should be the one of the inspired writers who speaks most often and most emphatically about the world, as if the spirit of Jesus found something especially revolting to it in the spirit of the world.

—Father Faber, in *Creator and Creature* (London: Burns, Oates, and Washbourne, 1928), pp. 355 f.

THE APOSTOLICITY OF THE ROMAN SEE

The kingdom of God upon earth speaks of the episcopate of the Christian community at Rome as the *Apostolic* See. This title is familiar to all Catholics. Yet it has a meaning and a background that are not at all adequately presented by most of the theological manuals in common use today. It is unfortunate that this title is not generally explained at greater length because it involves certain revealed truths of which our Catholic people should be explicitly aware during these troubled times.

The *Sedes Apostolica* originally signifies a *sedes* or *cathedra,* a chair in which a teacher and ruler, commissioned as such by Jesus Christ Our Lord, sat to govern and instruct a Christian congregation. The great Basilica of St. Peter in Rome still preserves and honors the chair which, according to tradition, the Prince of the apostolic college used when he presided over the Christian congregation of the Eternal City. According to Eusebius of Caesarea, the chair used by St. James was still kept and venerated in Jerusalem in the fourth century.[1]

By a perfectly natural process of metonymy, however, the *Sedes Apostolica* came to mean even in the earliest days of Christianity actual jurisdictional and doctrinal authority in the Church of God. The same sort of phenomenon is visible in our own day when one of the Holy Father's pronouncements is called a statement of the Vatican, and when the power of the White House means the authority of the President of the United States. It is, of course, in this secondary or transferred sense that the Church militant of Jesus Christ speaks of the Apostolic See of Rome.

In this metonymical sense, the term "Apostolic See" is capable of being interpreted in three ways. In its widest and least proper interpretation, the title "Apostolic See" can be applied to the office of any Catholic bishop. Because the bishop rules and teaches the particular portion of the Lord's vineyard entrusted to his care as a successor of the apostles and as a man endowed with their basic doctrinal and jurisdictional commission, he can truly be said to command and teach his people from an apostolic *cathedra.* In a more restricted sense, however, the term *sedes* or *cathedra apostolica* was commonly used by ancient Christian writers to designate the bishopric of an individual Christian community which had been founded or ruled by one of the original apostolic college. In its most proper sense and, incidentally, in the only way in which it has been employed regularly in modern times, the title is given only to the visible head of the Christian community in Rome. There are definite and highly important reasons, both in the constitution of the apostolic college and in the nature of the Church itself, why this designation applies most perfectly to Christ's vicar on earth.

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[1] Eusebius, *The Ecclesiastical History,* VII, 19. In Migne's *Patrologia graeca* (*MPG*), XX, 682.

In the famous thirty-second chapter of his *De praescriptione haereticorum,* Tertullian spoke of "those Churches which, because they are of a much later date, for as a matter of fact they are being founded daily, do not claim apostles or apostolic men as their founders" as being "accounted not less apostolic [than the local Churches which had been established by apostles] since they are akin in doctrine."[2] Thus, according to his teaching all of the local communities within the Catholic Church as well as the Catholic Church as a whole must be considered as apostolic because the teachings they propose and accept with the assent of divine faith are precisely those which the apostles themselves taught and believed as the divine revelation communicated through Jesus Christ Our Lord. The apostolic doctrine in function of which each individual local Church in the kingdom of God on earth is qualified as apostolic is the thing designated by St. Irenaeus as "the tradition which originates from the apostles, which is preserved in the Churches by means of the successions of the presbyters."[3]

St. Irenaeus mentions the successions of the presbyters in the local Churches as the means by which the apostolic tradition is preserved. The presbyters of each individual local Church constitute a sacerdotal brotherhood, the *presbyterium,* and are organized according to the divine nature of the Church itself for the exclusive purpose of aiding the bishop, the head of the *presbyterium,* in the direction and government of the flock entrusted to his care. Consequently both the successions and the authority of the

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[2] Migne's *Patrologia latina* (*MPL*), II, 44.

[3] *Adversus haereses,* III, 2. In Harvey's edition (Cambridge, 1857), II, 7 f.

presbyterium are measured only in terms of the episcopate itself. The presbyters of the Church are instruments in the teaching of Our Lord's message precisely because they constitute the brotherhood inseparably united with the bishop and available to him as the primary and divinely instituted instrument for aiding him in his jurisdictional and doctrinal labors.

It is the contention of St. Irenaeus that all Catholics throughout the world lived in individual Christian communities, subject to men whom the apostles had made successors to themselves in the apostolic ministry.

> The apostles instituted bishops in the Churches [and]. . . they were desirous that these men should be very perfect and blameless in all things, whom also they were leaving behind as their own successors, delivering up their own place of government to these men. . .[4]

The truth that the bishops of the genuine Catholic Church are actually successors to the apostles is to be found in that first monument of primitive Christian literature, the letter "from the Church of God which is in pilgrimage at Rome to the Church of God which is in pilgrimage at Corinth."[5] Acting on this doctrine, St. Irenaeus taught that the testimony of the bishops in the true Church could and ought to be taken as the standard of Christian belief. According to St. Irenaeus, a man who accepts what the bishops of the Catholic Church teach as the divine message is actually giving his assent to the message which Our Lord Himself commanded all men to believe.

St. Irenaeus wrote against the Gnostic heretics. Various groups classified as Gnostics contended that their own teachings were really those of Christ, and that they had to come down to the second-century world through certain esoteric channels quite distinct from the apostolic *magisterium* of the Catholic Church itself. They imagined that Our Lord had reserved a highly secret teaching for certain more perfect disciples, that this secret teaching was quite distinct from and superior to the doctrine proposed as divine Christian revelation by the bishops in the Churches, and that the person who desired to become a perfect disciple of Christ would have to accept this secret teaching.

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[4] *Adversus haereses,* III, 3. Harvey, II, 8 f.

[5] *Prima Clementis,* Int. In Funk's edition of the *Patres apostolici* (Tubingen, 1901), I, 98.

The prince of the Catholic controversialists countered their teaching by proposing the truth about the apostolicity of the Church. He insisted that the apostles were the chosen confidants of Christ and that the Catholic bishops were the men whom the apostles had constituted as their own successors in the government and the instruction of Our Lord's disciples. He saw that any reasonable man must regard it as axiomatic that those to whom Christ had committed His teaching would in their turn have entrusted this doctrine to the very men they had placed in charge of the disciples. The concept of a privileged group, entrusted with the fullness of Our Lord's teaching, but yet not entrusted with the care of His sheep, appeared to St. Irenaeus as a violation of logic as well as an historical absurdity.

Hence St. Irenaeus taught that the succession of a bishop to an apostle and the succession of one bishop to another in any Catholic see must be considered as the passing on of the deposit of revealed doctrine within the company of the disciples. Thus any Catholic bishop is a man commissioned and empowered to preach the Christian message by reason of his position as a successor of the apostles. In the last analysis, the process by which he is shown to be commissioned in this way centers around the proof that each bishop can trace his mandate, through his predecessors, to one of the members of the original apostolic college.

Writing during the last quarter of the second century, St. Irenaeus was convinced that such a procedure was quite possible for all of the episcopal sees then existent. He admitted, however, that the work would be long and irksome. He believed that the tracing of the succession of bishops for each individual see in Christendom was not at all necessary. Every local congregation within the Catholic Church must be in agreement with the Church of Rome, because of the pre-eminent authority of Rome. Consequently, for his purpose, it was enough to show that the then existent bishop of Rome held an office which he had inherited from an apostle and, as a matter of fact, from the prince of the apostles. Since no individual congregation could belong to the Catholic Church without being in communion with the Bishop of Rome, and since no one could be in communion with him without agreeing with the Roman Church in matters of faith, it followed that the entire Catholic Church's faith could be shown as apostolic in provenance through the succession of the Roman Church itself.[6]

St. Irenaeus was well aware of the primacy of the Roman Church. He depicted this Church as apostolic in a special way, in a manner much more perfect than that according to which the other individual communities within the Catholic Church could be designated as apostolic. He recognized, however, a certain class of Churches within the Catholic society as possessing a degree of apostolicity inferior to that of Rome, but, at the same time, definitely superior to that of the other Christian congregations. He speaks of Polycarp as "appointed bishop of the Church in Smyrna by apostles in Asia," and says that the orthodox teaching is something to which "all the Asiatic Churches testify, as do those men who have succeeded Polycarp down to the present time." Again, he tells us that "the Church in Ephesus, founded by Paul, and having John remaining among them permanently until the times of Trajan, is a true witness of the tradition of the apostles." [7]

St. Irenaeus considered all of these apostolic Churches as competent to aid in the resolution of questions about the content of divine Christian revelation. "Suppose," he wrote, "that there should arise among us a dispute about a question of some importance. Should we not have recourse to the most ancient Churches with which the apostles constantly conversed, and learn from them what is certain and clear with regard to that question?" [8] Thus, long after the death of the last apostle, the individual Christian communities which had been instructed by the apostles themselves were considered to have a dignity and a doctrinal force greater than those of the other local Churches.

Like St. Irenaeus, Tertullian based his argument in favor of the Catholic Church on a demonstration of the apostolic commission given to that Church alone. The heretics can trace neither their teachings nor their communities to the apostolic college. On the other hand there exist within the Catholic Church certain local congregations whose records show that their bishops are successors to men who were placed in office directly by some of the apostolic college.

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[6] Cf. *Adversus haereses,* III, 3. Harvey, II, 8.

[7] *Ibid.,* Harvey, II, 12, 15.

[8] *Ibid.,* III, 4. Harvey, II, 15 f.

> For this is the manner in which the apostolic Churches present their registers: as the Church of Smyrna, which records that Polycarp was placed therein by John; as also the Church of Rome, which makes Clement to have been ordained in like manner by Peter. In exactly the same way the other Churches likewise point to those whom they regard as the transmitters of the apostolic seed since they have been assigned to their episcopal positions by apostles.[9]

It is quite evident that Tertullian regarded these original apostolic Churches as useful and highly effective witnesses of the divine apostolic tradition. He appeals to them directly in the *De praescriptione haereticorum.*

> . . . . Consider the apostolic Churches in which the very *cathedrae* of the apostles are still pre-eminent in their places, in which their own authentic writings are read, bringing the voice and representing the countenance of each one of them individually. Achaia is quite near to you. You find Corinth. Since you are not far from Macedonia, you have Philippi, you have the Thessalonians. Since you can cross over into Asia, you have Ephesus. Since, moreover, you are close to Italy, you have Rome, from which the authority comes even into our hands.[10]

To the mind of the Catholic Tertullian, Rome was an apostolic Church in a much more perfect way than were Ephesus, Thessalonica, Philippi, and Corinth. Such is the lesson we gather from the continuation of this passage.

> How happy is its Church, upon which apostles poured forth all of their doctrine, along with their blood, where Peter endures a passion like unto his Lord's, where Paul wins a crown in a death like John's, where the apostle John was first plunged unhurt into boiling oil and whence he was sent to his island exile. See what she has learned, what she has taught, what fellowship she has had even with the Churches in Africa.[11]

Tertullian considered as apostolic Churches, not only the Catholic communities which had been founded by the apostles, but also those to whom they wrote. Even here, Rome occupies a place of pre-eminence.

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[9] *De praescriptione haereticorum,* cap. 32. *MPL,* II, 44.

[10] *Ibid.,* cap. 49. *MPL,* II, 49.

[11] *Ibid.*

> . . . .What comes down from the apostles is that which has been kept as a sacred deposit in the Churches of the apostles. Let us see what milk the Corinthians drank from Paul; to what rule the Galatians were brought for correction; what the Philippians, the Thessalonians, the Ephesians read; what utterance the Romans make especially, to whom Peter and Paul conjointly bequeathed the gospel, even sealed with their own blood. We have also the Churches nourished by John.[12]

In his masterly monograph, *Les normes de l'enseignement chrétien dans la littérature patristique des trois premiers siècles,* Damien Van den Eynde turns his attention to the famous passage from Tertullian's *De pudicitia* in which the African, now fallen into the heresy of Montanus, reproached Pope St. Callistus for "presuming" to believe that Our Lord's promises to St. Peter gave him (St. Callistus) the power to forgive sins.[13] Tertullian had written: *idcirco praesumis et ad te derivasse solvendi et alligandi potestatem, id est ad omnem ecclesiam Petri propinquam.*[14] Van den Eynde justifies an interpretation of the *omnem ecclesiam Petri propinquam* as the Church of the bishops, the Catholic Church, in contradistinction to the conventicle of the false charismatics, the community of the Montanists. If this interpretation be correct, then the apostolic authority of the Catholic Church is, in Tertullian's mind at least, the authority of Peter alone. The orthodox Churches are *propinquae* to St. Peter through their own bishops. Thus, according to this interpretation, it was the teaching of Tertullian that the individual Catholic bishops are successors, not only of the apostles in general, but of St. Peter in particular. And, when we consider the prominence Tertullian gives to the Church of the city of Rome in his writings, it is obvious that his teaching at least implies that the bishop of the Roman Church must hold a position of genuine pre-eminence in the society of the disciples.

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[12] *Adversus Marcionem,* IV, 5. *MPL,* II, 366.

[13] The work was published in Gembloux, Belgium, by Duculot, in 1933. The discussion of the passage from the *De pudicitia* is found on pp. 203 ff.

[14] *De pudicitia,* cap. 21. *MPL,* II, 1024.

In the *Scorpiace,* however, Tertullian brings out this teaching on the Petrine primacy still more sharply. He insists that "the Lord has left the keys to Peter, and through him, to the Church." [15] It is the first important statement of what was to become the basis for the standard Catholic teaching about the unique and sovereign apostolicity of the Roman See.

The teaching on the pre-eminent apostolicity of the Roman Church, expounded somewhat sketchily in the works of Tertullian, stands out in considerably sharper relief in the writings of St. Cyprian. The Cyprianic teaching on this section of divine revelation is brought out quite forcefully in the Saint's *De catholicae ecclesiae unitate.* The manuscript evidence shows very clearly that there were two editions of this work, and patristic scholars have proved that both editions emanated from St. Cyprian himself. The first edition, the one containing the so-called "primacy text," was written in the year 251. It seems to have been occasioned by the schism of Novatian in Rome. The second edition was produced shortly afterwards, and the fourth chapter of the book was recast in order to stress the unity of the Catholic episcopate, a thesis dear to the heart of St. Cyprian.

The two editions of this work resulted in a multitude and a variety of conflate texts and thus in what was long considered to be a hopeless confusion in manuscripts and in printed editions. For a time the peculiarities of the "primacy text" were thought to be a Roman interpolation. The Anglican Benson and the apostate German priest Koch proposed this theory. What is accepted today as the proper resolution of the problem, a recognition of the fact that there were really two genuine Cyprianic editions, of which that of the "primacy text" came first, was propounded by Msgr. Pierre Batiffol, aided tremendously by the studies of Dom John Chapman and Fr. Adhémar D'Alès, and finally established by Fr. Maurice Bévenot.[16]

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[15] *Adversus gnosticos scorpiace,* cap. 10. *MPL,* II, 142.

[16] Cf. Batiffol, *L'église naissante et le catholicisme* (Paris: Gabalda, 1927), pp. 440 ff; Chapman, "Les interpolations dans le traité de S. Cyprien sur l'unité de l'église," *Revue bénédictine,* XIX (1902), 246 ff.; 357 ff.; XX (1903), 26 ff.; D'Alès, *La théologie de Saint Cyprien* (Paris: Beauchesne, 1922), pp. 91 ff.; Bévenot, *St. Cyprian's De Unitate, Chap. 4, in the Light of the Manuscripts* (Rome: The Gregorian University, 1937).

St. Cyprian held that all bishops of the Catholic Church possess what amounts to an equal authority. The episcopate itself is, according to his theory, one and undivided. The individual bishops hold this one episcopate *in solidum. Episcopatus unus est,* wrote the great martyr-bishop of Carthage, *cuius a singulis in solidum pars tenetur.*[17]

Against the background of this concept of the unity of the episcopate, St. Cyprian's teaching on the pre-eminent apostolicity of St. Peter and the logical consequence of a pre-eminent apostolicity of the Roman See stands out clearly. Thus, in the "primacy text" of the fourth chapter of the *De catholicae ecclesiae unitate,* he formulates this teaching.

> He [Our Lord] builds the Church upon that one [St. Peter] and He entrusts to him the sheep that must be fed. And, although He gave like power (*parem potestatem*) to all the apostles, He nevertheless established one *cathedra* and, by His own authority, He disposed the origin and the nature of the unity. Certainly the rest of the apostles were what Peter was, but the *primatus* is given to Peter and there is shown to be one Church and one *cathedra.* And all are pastors, but the flock that is tended by all the apostles in unanimous agreement is shown to be one. Can the person who does not hold the unity of that Church believe that he holds the faith? Can the person who deserts the *cathedra* of Peter, upon which the Church is founded, be confident that he is in the Church?[18]

The text of the second edition of this same fourth chapter brings out the lesson that the apostolic dignity and authority began with and from the prince of the apostles. In this edition there is no explicit mention of a *primatus* of Peter or of the *cathedra Petri.* Yet, despite the fact that these terms do not appear, the basic idea is quite similar.

> He builds the Church upon one. And, although after His resurrection He grants like power to all the apostles, and says: "As the Father has sent me, I also send you. Receive the Holy Ghost; if you shall remit anyone's sins, they shall be remitted unto him, if you shall retain anyone's [sins], they shall be retained, nevertheless, in order to manifest unity, He disposed, by His own authority, that unity's

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[17] *De catholicae ecclesiae unitate,* cap. 5. *MPL,* IV, 501.

[18] *Ibid.,* cap. 4. I have used the texts in D'Alès, *op. cit.,* p. 106.

origin as proceeding from one. Certainly the rest of the apostles were what Peter was, endowed with like fellowship of honor and of power. But its beginning comes from unity so that the Church of Christ may be shown as one.[19]

Elsewhere in his writings St. Cyprian speaks of "one Church and one *cathedra,* founded upon Peter by the voice of the Lord." [20] He describes "one Church, founded upon Peter in origin and nature of unity." [21] And, in the famous passage of the 59th Epistle, he speaks of "the *cathedra* of Peter and the *ecclesia principalis,* whence the sacerdotal unity derives its origin." [22]

Thus, in the teaching of St. Cyprian, the conclusion which had been foreshadowed by Tertullian received an important elaboration. The saintly Carthaginian insisted upon the essential and inherent unity of the apostolic and episcopal office. That commission had been given to the Church primarily in St. Peter and it was in virtue of this function that Peter stands as the rock upon whom the Church of God is established.

St. Cyprian's theology about the Roman See is not completely perfected and developed. Moreover, on the matter of the rebaptism of heretics, he persevered in a stand directly at variance with that of the Roman Pontiff. Yet, precisely in the light of this attitude, what he has to say about the Church of Rome is of particular importance. The Bishop of Carthage, so jealous of the independence of the African Churches, and so vitally interested in setting forth the rights of the Catholic episcopate, speaks of Pope St. Fabian as having been "in the place of Peter." [23] He speaks of the Roman Church as the *Cathedra Petri* and as the *ecclesia principalis.*[24] Obviously, according to St. Cyprian's point of view, every Catholic bishop is to a certain extent in the place of Peter. Every Catholic bishop holds an apostolic authority which the apostolic college held and holds from the prince of the apostles. Yet Fabian, as the head of the *ecclesia principalis,* is in an unequalled way the occupant of Peter's see and thus in Peter's place.

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[19] *Ibid.*

[20] *Ep. XLIII,* cap. 5., in *CSEL,* III, 594.

[21] *Ep. LXX,* cap. 3, *CSEL,* III, 769.

[22] Cap. 14. *CSEL,* III, 683.

[23] *Ep. LV,* cap. 8. *CSEL,* III, 630.

[24] *Ep. LIX,* cap. 14. *CSEL,* III, 683.

It would be a complete perversion of St. Cyprian's thought to imagine that he believed St. Peter to have held the *primatus* in merely a chronological sense, that he was merely the original possessor of the power which all the rest of the apostolic college came later to hold. The apostolic see of Peter is represented in St. Cyprian's teaching as both the source and the manifestation of ecclesiastical unity. The oneness of the episcopate itself is said to be derived from the authority of Peter. Hence the doctrine of St. Cyprian may be said to contain, in its first and undeveloped form, the basis of that teaching which the twentieth-century theology sets forth in the theses about the jurisdiction of bishops which comes to them from God through the Roman Pontiff as the successor of Peter in the Apostolic See.

It remained, however, for St. Optatus of Milevis to gather together the elements found in a comparatively undeveloped stage in the writings of Saints Irenaeus and Cyprian and to formulate a much more complete theology of the Apostolic See. St. Optatus wrote against the Donatist bishop Parmenianus. The Donatists, it seems, realized that no religious community could hope to obtain recognition as the true Church of Jesus Christ unless it was in communion with the Bishop of Rome. They hoped to avoid this difficulty by the somewhat naive process of sending one of their own bishops from Africa to the Eternal City to preside over the religious gatherings of any of his associates who might happen to find themselves there. St. Optatus seized eagerly on this inept procedure, and went about the task of contrasting the prerogatives of the genuine Roman Bishop with the creature sent by the Donatists. In the course of his exposition he gave the following explanation of the Roman See's apostolicity.

> Therefore you cannot deny that you know that the episcopal *cathedra* was originally brought by Peter into the city of Rome, [the episcopal *cathedra*] in which Peter, the head of all the apostles sat, whence he was called Cephas: in which one *cathedra* the unity would be preserved by all, lest the other apostles should each defend his own [cathedra]: so that now anyone would be a schismatic and a sinner if he were to set up another *cathedra* against this one.[25]

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[25] *Contra Parmenianum Donatistam,* II, 2, 3. *MPL,* XI, 947.

Thus, acording to St. Optatus, the Roman See is essentially not merely an apostolic *cathedra,* but pre-eminently and perfectly *the* apostolic See. It is the one teaching authority against which not even the other apostles themselves could ever be permitted by God to set up a rival. It is the position from which the Church as a whole is meant to hear the definitive judgment of the apostolic teaching.

St. Optatus also considered communion with the seven Churches mentioned in the Apocalypse of St. John as a note of the genuine Church of Jesus Christ. He speaks of "our comrades in Asia, to whose Churches John the Apostle writes, with which Churches you are proved to have no fellowship of communion." [26] He states that "outside the seven Churches, whatever is without, is foreign [to the Church of God]." [27]

In the fifth century the secondary type of apostolic Church, that of any Christian community founded by an apostle, entered into the controversy against the claims of the upstart Church of Constantinople. Anatolius, the Bishop of Constantinople, was reminded by Pope St. Leo that he ought to content himself with his position as the head of the Church in the imperial city, and that he could never hope to make it an apostolic see.[28] St. Leo also insisted that Alexandria and Antioch had certain privileges in virtue of their connection with St. Peter, privileges which Constantinople was powerless to change or to remove.[29] The attempt on the part of later Byzantine prelates to claim an apostolic origin for the Church in the eastern capital through St. Andrew the apostle is an evidence that even this politically minded community was not entirely unmindful of the dignity of an apostolic *cathedra.*

We must not allow ourselves to forget that in the early Christian times the lesser apostolic Churches exercised from time to time a kind of directive influence over other local communities within the kingdom of God on earth. St. Ignatius of Antioch wrote in tones of authority to five Churches of Asia.[30] One of his successors in the Antiochian see, the great Bishop Serapion, addressed the Church of Rhossos in the same manner.[31] From Smyrna St. Polycarp gave directions to another apostolic Christian community, that of Philippi.[32] Dionysius of Corinth wrote "catholic epistles," and was revered by all the Churches.[33] Melito, Bishop of Sardis, was venerated by all Christendom.[34] In the third century, Dionysius of Alexandria also exercised tremendous influence.[35]

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[26] *Ibid.,* II, 6. *MPL,* XI, 959.

[27] *Ibid.*

[28] Cf. *Ep. CIV,* cap. 3. *MPL,* LIV, 995.

[29] Cf. *Ep. CVI,* cap. 5. *MPL,* LIV, 1007.

[30] They were the Churches of Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna.

Yet the literary remains of even these earliest times are sufficient to show that these lesser apostolic Churches, as a group, were cognizant of Rome's apostolic supremacy. St. Ignatius spoke firmly to the Asiatic Churches, but he showed deference and reverence for the Church of Rome.[36] Dionysius of Alexandria virtuously submitted his teaching to the judgment of the Roman see.[37] The lesser apostolic sees were never independent of Peter's *cathedra* at Rome.

The lesser apostolic sees have, however, long since ceased to have any particular function in the Church of God. In olden times they were valuable aids for the universal Church because of a particular proximity to apostolic teaching in these communities. The bishop and the people of a local Church which had been founded by one of the apostles might reasonably have been expected to possess certain memories of their apostle which would not exist in other places. For a time, during the early days of the Church, such local memories and traditions were of great service to other communities. The time came, however, when the particular remembrances of these lesser apostolic Churches faded. These communities and their episcopal sees were not the divinely constituted centers of the Catholic Church.

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[31] Eusebius, *The Ecclesiastical History,* VI, 12. *MPG,* XX, 545.

[32] Eusebius (*op. cit.,* IV, 14), speaks of it as "most powerful." The document has come down to us, and is published in the various collections of the Apostolic Fathers.

[33] Cf. Eusebius, *op. cit.,* IV, 23. *MPG,* XX, 384.

[34] Cf. *ibid.,* IV, 26. *MPG,* XX, 392.

[35] The sixth and seventh books of Eusebius' *Ecclesiastical History* tell of his activity and influence. St. Athanasius called him the "teacher of the Catholic Church."

[36] Cf. *Ad Romanos,* Int. Funk, *op. cit.,* I, 252.

[37] Cf. Batiffol, *op. cit.,* p. 394.

The see of Rome, however, was and is apostolic in quite another way. In this Church Peter had labored, not merely as the apostolic founder, but as the bishop. He, the Rock upon whom the Church of Jesus Christ is founded, held and exercised in the city of Rome that fundamental episcopal power and authority which Christ had granted to him. All of the subsequent bishops in God's Church received and still receive their episcopal authority from Our Lord through Peter and his successors in the See of Rome. The unbroken apostolic power of the episcopate in the Catholic Church derives its unity from the supremely apostolic Church of Rome.

Furthermore, the Church's dogmatic teaching about the infallibility of the Roman Pontiff centers around the concept of the apostolic *cathedra* of the Eternal City. The Vatican Council defined that the Roman Pontiff, when he speaks *ex cathedra,* "exercises, through the divine assistance promised to him in the blessed Peter, the infallibility with which the divine Redeemer wished His Church to be endowed in defining doctrine on faith or morals." [38] The Holy Father is said to speak *ex cathedra* when, "acting in his capacity as the pastor and teacher of all Christians, with his supreme apostolic authority he defines doctrine about faith or morals to be held by the universal Church." [39]

The visible head of Christ's Church on earth is competent to speak infallibly from his Roman *cathedra* because that *cathedra* is the *sedes Petri,* and thus in a complete and unique manner the *cathedra apostolica* of the Church universal. From the apostolic see of Rome, St. Peter, speaking through his successor, teaches infallibly the divine message delivered to God's kingdom on earth by the apostolic college.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

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[38] *DB,* 1839.

[39] *Ibid.*

Answers to Questions

NO FUNERALS PERMITTED DURING THE FORTY HOURS

Question: During the course of the Forty Hours' Devotion, beginning on Sunday at the eleven o'clock Mass and ending at eight or nine o'clock on Tuesday morning, is it ever permitted to have a funeral Mass?

Answer: Requiem Masses, even funeral Masses, are not permitted in a church during solemn exposition of the Blessed Sacrament. Special provision is made for the Masses of All Souls' Day when Nov. 2 is the second day of the Forty Hours' Devotion, the Requiem Masses of the day being said in violet vestments and at an altar other than that of the exposition. Where the exposition is interrupted during the night, a funeral Mass might be said in the morning before the exposition is resumed for the second or third day, but in the case of continuous exposition, as in the instance cited by our questioner, the Requiem would have to be deferred until after the period of exposition or the funeral held in a neighboring parish.

DURATION OF THE OCTOBER DEVOTIONS

Question: On a year when Nov. 2 falls on Sunday, should the October devotions be continued until the following day that they may be concluded on All Souls' Day?

Answer: The Encyclical of Pope Leo XIII, dated Sept. 1, 1883, provides that the "October" Devotions with the daily recitation of the Rosary, together with the Litany of Our Lady and the prayer in honor of St. Joseph, be conducted daily from Oct. 1 to Nov. 2. There is no reason to suppose that the period of the devotions should be extended a day longer if Nov. 2 happens to fall on Sunday.

ABBREVIATING THE HIGH MASS

Question: We have High Mass every Sunday at ten o'clock but with the increasing number of communicants it becomes difficult to have the church cleared for the following Mass, which is scheduled for eleven o'clock. Is there any legitimate way of shortening the High Mass? Could the *Asperges* be omitted, for instance, or the singing of the *Gloria* and *Credo?*

Answer: While it is proper and customary to have the *Asperges* precede the High Mass on Sundays in parish churches, the ceremony is of strict obligation only in churches where there is a chapter of canons or in monastic churches with the obligation of a conventual Mass (S.R.C. Dec. 15, 1899). Hence, where there is reason to save time, the *Asperges* may be omitted in our ordinary churches.

The case is different, however, where there is question of the singing of the *Gloria* and *Credo.* All parts, which are appointed to be sung by the choir, must be sung in their entirety. This refers to the proper of the Mass: Introit, Gradual, Tract, Sequence, Offertory, and Communion, and to the ordinary of the Mass: *Kyrie, Gloria, Credo, Sanctus* and *Benedictus,* and *Agnus Dei.* Such is the regulation of the *Motu proprio* of Pius X on Church Music, dated Nov. 22, 1903, and such has frequently been the decision of the Congregation of Sacred Rites (cf. S.R.C. 2259 *ad* 2; 3365 *ad* 7; 3624 *ad* 11. Also, 2994 *ad* 2; 3108 *ad* 15; 4054 *ad* 5). When the organ is played, however, it is permitted merely to recite the gradual parts in a clear voice (S.R.C. 4189 *ad* 1). If this be done and a simple chant be employed for the ordinary of the Mass, a High Mass, even with a short sermon and the distribution of Holy Communion, several priests assisting in the latter if necessary, may well be celebrated, without any unliturgical "cuts" within a period of less than an hour.

THE OCTAVE OF A TRANSFERRED FEAST

Question: The titular feast of our parish church, that of St. Benedict, occurred this year (1948) on Palm Sunday. Being a feast of the first class, it had to be transferred and observed after Low Sunday. Since the titular feast of a church is a double of the first class with an octave, should the octave also have been transferred or should it have been omitted this year?

Answer: In accordance with the rules governing the occurrence of feasts, summarized in the table in the front of the Breviary, when a feast of the first class falls on a Sunday of the first class, such as Palm Sunday, the office and Mass are of the Sunday and the feast is transferred to the first day not impeded by a similar *occurrentia.* In the case of the feast of St. Benedict, where that ranks as a *duplex primae classis* and it falls on Palm Sunday, it must be transferred to the first day which admits such transfer. This year (1948) that day was April 6, as April 5, the first day after Low Sunday, was given to the celebration of the feast of the Annunciation, also transferred because of its occurrence this year on Holy Thursday. As a feast of the Blessed Virgin, the Annunciation naturally had the first right to an open day for its postponed observance.

As to the octave of a feast which has to be transferred to a day beyond the eighth day marking the end of its octave, the octave is that year omitted (cf. *Octavarium Romanum, De trans. festorum*). It should be noted that no feasts, not even of the high rank of those of the Annunciation and St. Joseph, are celebrated with an octave during Lent and no such feasts acquire one if they are transferred beyond Lent. Hence, even if the feast of St. Benedict, which always falls in Lent, did not occur on Palm Sunday or some other impeding day, but on its own proper day, March 21st, it would not be celebrated with an octave.

William J. Lallou

A PROBLEM IN JUSTICE

Question: A librarian sometimes receives bills which contain errors. When he is overcharged, he protests, and the error is promptly corrected. However, it sometimes happens that the error is the other way—that the price charged for a book is certainly less than the seller intended. Is the librarian bound in such a case to call attention of the dealer to this mistake? If so, on what principle?

Answer: When a buyer is sure that the bill sent by the dealer mistakenly calls for a lower price than that intended by the latter, he is bound to make known the fact so that the bill may be corrected and the full price charged. This is called for by the principle that in ordering an article from a dealer a person implicitly agrees to pay the price which the dealer has set; consequently he is bound to pay this price, once he has accepted the article, even though the bill erroneously contains a lower price. Hence, the librarian spoken of by the questioner is bound in justice to transmit to the dealer the price which he certainly meant to charge for the book. We emphasize the fact that it must be *certain* that this is the price intended by the seller before the buyer is bound to question the amount demanded for the bill; for if there is solid probability that the dealer in this instance knowingly reduced the price, the buyer can satisfy his obligations by paying the reduced amount, without asking any questions.

THE EUCHARIST IN THE CREEDS

Question: Why is not the doctrine of the Real Presence of our Lord in the Blessed Sacrament included among the truths explicitly asserted by the Apostles' Creed and the Nicene Creed?

Answer: The several Creeds approved by the Church at various times in her history were intended to emphasize certain fundamental doctrines of special importance in those particular periods or to be used for particular occasions. Consequently, we cannot expect to find in any Creed all the doctrines of the Catholic faith. The Apostles' Creed was intended primarily as a baptismal profession of faith. Hence, it is only natural that it should make no mention of the sublime doctrine that the *disciplina arcani* reserved for those who had been admitted to membership in the Church, the real Presence of Our Lord in the Holy Eucharist. The Nicene Creed was drawn up particularly to bring out the doctrines of the Holy Trinity and the Incarnation, around which the controversies of the fourth century centred; hence, it is not surprising that the doctrine of the Real Presence, which was not impugned by the heresies of that time, was not included in this Symbol.

A TRANSACTION IN MASS STIPENDS

Question: For many years in a certain parish it has been the custom to distribute the stipends for High Masses in this manner: the celebrant receives one dollar, and the remainder is divided equally among all the priests, including the pastor who rarely sings High Masses. Recently the pastor, who had hitherto been in good faith about the transaction, was informed that this arrangement is illicit and that he has an obligation to refund to the other priests the amount he has received above what was due to him proportionately for the small number of High Masses he himself celebrated. What is to be said of this method of distributing the stipends, and of the obligation of the pastor to refund?

Answer: According to Canon 840, § 1, one who transfers manual Mass stipends to another must give the entire amount he himself received, unless the one who gave the offering expressly allows him to retain a portion or it is certain that the amount exceeding the diocesan tax was given *intuitu personae.* Consequently, in the supposition that the pastor received the High Masses and transferred them to the assistants to celebrate, the general principle is that the entire amount should be given to the celebrant, apart from the exceptions noted in this canon.

This, we say is the general principle, with the exceptions noted in the law. Another exception could certainly be made—namely, if all the priests involved in the transaction *freely* consented to the division in the manner described. In this connection the words of Damen are worthy of note: "If the priest to whom the celebration is committed by his own accord (*motu proprio*), not after he has been asked, remits a part of the stipend [it is lawful for the one who transmits the stipend to retain this part]; for just as he can remit the whole stipend out of liberality, so he can remit a part. But it would be illicit if the other were to remit it after having been asked or would consent after having been admonished to do this" (*Theol. mor.* [Rome, 1947], II, n. 212). Furthermore, as this same author goes on to point out, the pastor would have a right to the portion of the stipends that could be regarded as stole fees, in the event that these are connected with the celebration of Mass, as in the case of marriages and funerals.

However, apart from such exception, it would seem that the method employed in the parish referred to by the questioner is contrary to the legislation of the Church, and is opposed to commutative justice (cf. Damen, *op. cit.,* II, n. 213); consequently, restitution is called for on the part of the pastor. He must give the assistants the amount which represents the proportion he has received over and above his share from the Masses he himself celebrated, trying to apportion it to them according to the number of masses each celebrated. If, however, the pastor was in good faith when he retained or accepted the share which he unjustly obtained, and is now no richer thereby (that is, has nothing of this gain remaining), he is exempt from the obligation of restitution on the principle that one who in good faith obtained something to which he had no right is bound to make restitution only to the extent of what he actually possesses (either in kind or equivalently) when he finds out that he had no claim to the property in question.

FRANCIS J. CONNELL, C.SS.R.

THE ATTITUDE OF SANCTITY

One evening at the end of the month of October, in the year 1896, the presence of an ecclesiastic wandering through the labyrinth of lanes and alleys, of which the quarter of Cayenne, at Saint-Ouen, then consisted, aroused great excitement all along his way. In the memory of man or of woman, no blackrobe had been seen in those parts. Heedless of the groups gathered on the doorsteps or in the courts in front of the hovels, heedless of the coarse jokes and superstitious conjurations of which he was the object, the priest went on his way. Suddenly at the corner of an alley, a startled group of young hooligans appear. At the sight of the priest, several of them, stricken with panic, take to their heels, exclaiming: "Un corbeau!" (A crow.) But one more intrepid than the rest comes to a halt after having scampered off. He fixes the enemy with a defiant glance. Then stooping down, he picks up a stone out of the rut and flings it with all his might at the intruder. The missle reaches its mark. It strikes the priest full in the face, inflicting a wound. The "crow" is doubtless about to avenge himself, for he in his turn stoops down. But while the lad runs off, he hears a voice calling him. He turns round. The priest is still standing there, and far from attempting to parry the attack he simply holds up the little stone stained with his blood. "My friend," he cries out to him, "thank you . . . this stone that you threw at me shall be the first stone of the church which I am going to build in this place . . ." The priest kept his promise, and the little stone thrown by him into the foundations of the large and beautiful church of the Rosary was the corner-stone of the building.

—Father Plus, S.J., in *The Holiness in the Church* (St. Louis: B. Herder Book Company, 1929), pp. 109 f.

Analecta

The last number of the *Acta Apostolicae Sedis* for 1947 reports the eleven-hundred-word encyclical of our Holy Father, *Optatissima pax,* dated Dec. 18, 1947.[1] Its purpose was to enlist the cooperation of the universal hierarchy in stimulating all the faithful, and especially the young, to intensify their prayers during the Christmas Season in petitioning Him whose birthday it commemorates to remove all the obstacles interfering with the return of peace to the world. Joined to their prayers they should perform also, our Holy Father urged, works of Christian piety and generosity.

The radio message to the United States on the occasion of Thanksgiving Day, 1947, is also printed in this number of the *Acta.*[2] The message noted that under the leadership of the hierarchy the people of the United States are in the vanguard of the army of Christian charity blocking the path of death, cold, and famine in war-torn areas of Europe and the East and that, summoned by the highest authority of the State, they pause to render thanks to God, who needs nothing, but who has identified Himself with the needy as beneficiaries of a generosity worthy of blessings received. Our Holy Father assured those who would respond generously to the appeal of the bishops that their charity would purify, perfect and make beauteous their thanksgiving. He closed with his Apostolic Blessing.

In the same number of the *Acta* there is reported our Holy Father's radio message, under date of Oct. 12, 1947,[3] to the National Conference of Catholic Charities meeting in New Orleans. In it our Holy Father insisted that charity is not any merely benevolent or philanthropic activity but rather a replica of Christ's love for man, a love not like that of those who corrupt innocence or faith but like that of those who see in their brother a likeness, to be perfected, to the only begotten Son. He urged the delegates as brothers of St. Vincent de Paul and as apostles of Catholic Charity to be mindful of the purpose of Frederick Ozanam and his six young associates in founding the Society of St. Vincent de Paul in order that as Good Samaritans they might apply the oil and wine of Christian principles to the body politic that has fallen among thieves. He emphasized the fact that as laymen they would be able to whisper into ears long since deaf to priestly counsel and he urged them not to look back on their praiseworthy achievements but forward to the sacrificing of self in a leadership that will bring Christ and His charity back into the world.

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[1] *Acta Apostolicae Sedis,* XXXIX (1947), 601.

[2] *Ibid.,* p. 630.

[3] *Ibid.,* p. 625.

On the same date, our Holy Father addressed a radio message to the Marian Congress assembled at Luján in Argentina.[4] Two weeks prior to this date he had sent a letter to His Eminence, Santiago Cardinal Copello, Archbishop of Buenos Aires, appointing him Apostolic Legate at the Congress.[5] In the radio message our Holy Father adverted to his visit to the Shrine of the Blessed Virgin at Luján in 1934 when he was Apostolic Legate to the thirty-second International Eucharistic Congress and he prayed that the series of Marian Congresses, which was beginning with the one he was addressing, would be as fruitful in spiritual blessings as the Eucharistic assemblies of Argentina.

On Dec. 7, 1947,[6] our Holy Father addressed a radio message to the International Sodality Congress held in Barcelona, expressing his paternal affection for the Sodality as a chosen militia of the Church and adverting to his own privilege as a youth of belonging to it. While repeating the commendation of his predecessor and of himself, he warned against two dangers: the first, misplaced emphasis on either the external element (through superficial and naturalistic activity) or the internal element (through an excessive and timid limitation of activity to piety) of their program; the second, enforced uniformity of effort. The message closed with the Apostolic Blessing.

On Oct. 20, 1947,[7] our Holy Father sent a congratulatory letter to Most Rev. Angelo Rotta, Apostolic Nuncio, on the occasion of the twenty-fifth anniversary of his consecration. In receiving the credentials of two Extraordinary Legates our Holy Father addressed two allocutions, at the close of each of which he conferred the Apostolic Blessing on the nations they represented:

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[4] *Ibid.*, p. 627.

[5] *Ibid.*, p. 619.

[6] *Ibid.*, p. 632.

[7] *Ibid.*, p. 620

one of these was delivered to the Legate of the Republic of Panama (Nov. 11, 1947)[8] and the other, to the Legate of Haiti (Nov. 15, 1947).[9]

Apostolic Letters of April 25, 1947,[10] raised the Cathedral of Termoli to the rank of a Minor Basilica. In the course of this document, it is recited that the Cathedral had recently been restored and that in its crypt are preserved the bodies of St. Timothy, the disciple of St. Paul, and of St. Basso, Bishop of Nizza in the third century, both of whom are patrons of the City and Diocese of Termoli.

Apostolic Letters of July 7, 1947,[11] created a new Apostolic Delegation for the Indonesian Archipelago, previously under the supervision of the Apostolic Delegation of Australasia. Accredited to the new Apostolic Delegation are the Sunday Islands, the Moluccas, and the eastern part of New Guinea.

Two Apostolic Constitutions provided for the establishment of a college of canons in cathedral churches. One of these, dated June 28, 1947,[12] was concerned with the Cathedral in the Diocese of Mont-Laurier, Canada; the other, dated July 5, 1947,[13] with the Cathedral of Rosario, Argentina.

Four Apostolic Constitutions provided for territorial adjustments. One of these, dated June 12, 1947,[14] elevated to the rank of a Vicariate Apostolic, the Prefecture Apostolic of Calabar in British East Africa. Another of the same date established a new Prefecture Apostolic, that of Ouahigouya, from territory formerly belonging to the Vicariate Apostolic of Ougadougou.[15] A third, dated July 10, 1947,[16] created the Diocese of Rawalpindi from territory previously constituting the Prefecture Apostolic of Kafirstan and Cashmir. The fourth, also dated July 10, 1947,[17] created in China a new Diocese, that of Taming, from territory formerly constituting a Prefecture Apostolic of the same name.

A decree of the Sacred Consistorial Congregation, dated

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[8] *Ibid.*, p. 621.

[9] *Ibid.*, p. 623.

[10] *Ibid.*, p. 616.

[11] *Ibid.*, p. 618.

[12] *Ibid.*, p. 608.

[13] *Ibid.*, p. 610.

[14] *Ibid.*, p. 605.

[15] *Ibid.*, p. 606.

[16] *Ibid.*, p. 612.

[17] *Ibid.*, p. 614.

March 25, 1947,[18] bestowed the title of abbot on the pastor of the parish church in the town of Monastier, in the Diocese of Treviso. The church of that town was a Benedictine abbey prior to the Napoleonic invasion.

A decree of the Sacred Congregation of Rites, dated June 5, 1947,[19] accepted as proved the exercise of the virtues in a heroic degree by the Ven. Ludovico Pavoni, Founder of the Sons of Mary Immaculate.

Appointments to Sees and Vicariates Apostolic made by the Sacred Congregation for the Propagation of the Faith include those of Most Rev. Adolph Noser, S.V.D., Vicar Apostolic of Accra (June 12, 1947); Most Rev. Augustine Wildermuth, S.J., Bishop of Patna (June 12, 1947); and Most Rev. Anscar Nelson, O.S.B., Coadjutor with the right of succession to the Vicar Apostolic of Sweden.[20]

JEROME D. HANNAN

The Catholic University of America
Washington, D. C.

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[18] *Ibid.*, p. 635.

[19] *Ibid.*, p. 641.

[20] *Ibid.*, pp. 639, 640.

A TRIBUTE TO POPE PIUS X

While still occupying the pontifical throne, Pius X already stood out as a saint. His calm and profound countenance, his unaffected and majestic bearing, were alone sufficient to diffuse into his surroundings a ray of the supernatural. Every time he addressed the faithful, his words bore the stamp of ardent piety and were animated with a burning flame of charity. This was true also of his actions, first of all in the early years of his youth, and later in his ministry as priest and Bishop. And when he became Sovereign Pontiff, he was *Ignis Ardens* —the "burning fire" which lighted the way, spurred on the multitudes of the faithful in the paths of virtue, and kept up their spirits with the thought of God in all walks of life.

—His Excellency, Archbishop Cicognani in *A Symposium on the Life and work of Pope Pius X* (Washington: Confraternity of Christian Doctrine, 1946), p. ix.

Book Reviews

MODERN CHRISTIAN REVOLUTIONARIES. Edited by Donald Attwater. New York: The Devin-Adair Co., 1947. Pp. xiii + 390. $4.00.

This book is intended to present in summary form the lives and the thoughts of five men who lived in the course of the past 140 years and who are designated "Christian revolutionaries." They are given this common title because they were dissatisfied with the conditions of the surroundings in which they lived and endeavored to inaugurate drastic changes by upholding and propagating Christian principles—which, as the editor of this work, Mr. Donald Attwater, remarks, are really revolutionary, for they would turn the world upside down and, if consistently followed, would probably involve us in some very surprising and extreme political and social measures (p. ix).

The five "revolutionaries" are Soren Kierkegaard (1813-55), Gilbert K. Chesterton (1874-1936), Eric Gill (1882-1940), Charles F. Andrews (1871-1940) and Nicholas Berdyaev (1874-1948). Those who write on these five are respectively Melville Chaning-Pearce, F. A. Lea, Donald Attwater, Nicol Macnicol and Eugueny Lampert.

Two of the five "revolutionaries," Chesterton and Gill, were converts to the Catholic Church. Kierkegaard was a Danish philosopher and religious writer, a Lutheran by affiliation, though he vehemently denounced the established church in his country. Andrews was an Anglican clergyman who spent almost forty years in India, working for the social and economic betterment of the natives. Berdyaev was a Russian Orthodox scholar, exiled from his country in 1922, whose philosophical system of "existentialism" was similar to that of Kierkegaard.

Apparently the object of the book is to point out that in the appalling chaos of the present times a revolution through the acceptance of Christian principles, both by individuals and by society, is the only means of saving mankind from moral, and perhaps physical, destruction.

Such a message is indeed sadly needed, and if the modern world would accept it, the conflicts that are causing havoc to the human race would soon subside. But it is difficult to see how this book can be of much value in convincing its readers of the need of Christianity and of the way to find it. In the first place, if people are to be induced to accept Christian principles, they must be told definitely and clearly what those principles actually are. But the views enunciated as Christian principles and teachings by the five "revolutionaries" are so varied and, in some instances, so hazy, that a reader in search of definite Christian principles would find it impossible to obtain anything like an orderly and logical system of doctrinal tenets. Two of the five, as Catholics, believed the Church to have the authority to declare infallibly the content of Christian doctrine; the other three, though outwardly committed to some organized form of Christianity, evidently interpreted the teachings of Christ according to their individual inclinations. Thus, so broad was the concept of Christianity accepted by Charles Andrews that in his later years some thought he had abandoned the Christian faith (p. 290). Although the author, Mr. Macnicol, denies this, he tells us that Andrews did not hesitate to call Mahatma Gandhi "supremely Christian" (p. 244). Indeed, the attitude of some of these "revolutionaries" toward the vitally important doctrine of Christ's divinity was, at least, ambiguous. In a word, all that these five had in common was a profession of belief in Christianity and of loyalty to Christ as a spiritual leader. How can such vague and jejune tenets inspire an intelligent person to a "Christian revolution"?

One could, indeed, quite naturally conclude from this work that Christianity is something unintellectual, if not anti-intellectual, a blind subjectivism, a sentimental acceptance of Christ and of what one believes he stands for. Thus, of Kierkegaard the author states: "The foundations of his faith were laid in his own life; the only truth which was of any value to him was that which was 'existential,' which spoke to his own suffering and corresponded with paradox, conflict and despair so poignantly experienced in his own individual existence and passion. . . . In so far as it denies to abstract reason and intellect the monopoly of truth, existential thinking tends toward anti-intellectualism and even irrationalism" (pp. 20, 28). Of Berdyaev it is stated: "He regards cognition as an integral, creative act of the spirit, which does not know anything external at all, for which everything is its own life, everything is within" (p. 334). To Charles Andrews the Christian faith was "a spiritual consciousness, not an intellectual definition" (p. 304). And—although Mr. Attwater tries to explain it differently—the statement of Eric Gill that he knew that God existed and was a living God when he heard the monks chanting the Office at Mont César certainly resembles subjectivism and is very different from the *motiva credibilitatis* proposed by Catholic theology (p. 172).

One would expect that the account of Chesterton would furnish a reasonable and adequate argument for the definite and logical interpretation of Christian doctrine found in that Church to which the great English scholar made his submission in his mature years after a long and thorough investigation of the Church's claims. Unfortunately, however, this article is written by a non-Catholic who evidently had little understanding of the objective motives which induced Chesterton to join the Catholic Church. Accordingly we read: "Chesterton's allegiance to Rome was, we believe, his first great error. Nevertheless, it was, in a sense, inevitable. He had one of the most naturally Catholic minds that have appeared in England during this century. . . . Nor can it, I think, be denied that his Roman Catholicism perverted his judgment of political events" (pp. 99, 141).

All in all, this work seems devoid of any real value for non-Catholics, because its presentation of Christianity is too vague and too subjective; it would be positively harmful for Catholics, because it would tend to confuse the clear and definite concept of true Christianity which they receive from the teaching of their Church. They have in the tenets of the Catholic faith all that is necessary for an effective "Christian revolution," and in the history of the Church there have been many Catholics who have inaugurated such a movement in the society in which they found themselves far more successfully than some of the five described in this book. It is regrettable that Mr. Attwater, who in past has proved his ability to write intelligently and convincingly on Catholic subjects, did not devote his talents to a work on "Great Catholic Revolutionaries."

FRANCIS J. CONNELL, C.SS.R.

CURSUS MANUALIS THEOLOGIAE DOGMATICAE. Vol. II: De Deo CREATORE. By P. Marcolinus Daffara, O.P. Turin: Marietti, 1947. Pp. xviii + 264.

This recent addition to the number of texts available for the instruction of seminarians should find a ready welcome among professors and students alike. Fr. Dafarra's fidelity to the order established by St. Thomas in the presentation of theology is a great advantage to both teacher and student, because this order derives directly from the matter treated and leads one by reasoned steps from the known to what is unknown, in which consists the essence of science. The order of St. Thomas becomes in this text a framework for the intelligible grouping of the positive sources of Holy Scripture, Tradition and the teachings of the Fathers. To these are added the opinions of various theologians, from the more ancient down to the most modern. Throughout this lucid disposition of content, the reasoning of St. Thomas stands as a beacon which illuminates the doctrine of the others.

The author has effected a happy combination of the Scholastic and positive methods. In so doing, he has fulfilled the injunction of Pius X: "Maior profecto quam antehac positivae theologiae ratio est habenda; id tamen sic fiat ut nihil scholastica detrimenti capiat" (*Pascendi* [*A.S.S.*, XL, 1907, p. 641]).

The conciseness which characterizes the entire volume is carried over into the indices. These are adequate but they do not include references to St. Thomas, the Fathers or the definitions of the Church. These three sources are used in practically every article where they are grouped together and can easily be located by consulting the very complete analytical index at the beginning of the volume.

The conciseness of this entire presentation makes it most suitable as a text, and the carefully elaborated bibliographies which are inserted at the end of each question serve as a reliable guide for more profound study. These bibliographies are noteworthy for their completeness. They include not only references to standard sources and other texts, but also to the modern periodical literature which contributes so much to the advance of theological thought in our own day. This feature alone would earn this book a place in the library of the serious student of theology.

Since the war we have come to expect rather inferior workmanship in the material elements of imported books, but a considerable improvement is noticeable in this volume. The typography is good and clear and the quality of paper is superior to many foreign books, notably those from England. In these days of rising prices and uncertain markets it is somewhat surprising to find that the House of Marietti sells this book for an amount roughly equivalent to one dollar at the present rate of exchange.

Altogether, Fr. Dafarra's manual is a good investment for any student of theology. It should not be overlooked by those who have the responsibility of selecting text-books for use in the seminaries.

THOMAS C. DONLAN, O.P.

INSTITUTIONES IURIS CANONICI AD USUM UTRIUQUE CLERI ET SCHOLARUM. By P. Matthaeus Conte a Coronata, O. F. M. Cap. Vol. I: Normae generales, De personis. Tertia editio aucta et emendata. Pp. 1074; Vol. V: Index rerum et Appendices. Secunda editio. Pp. 333. Rome: Marietti, 1947.

A new edition of the commentaries of Coronata is always welcome. Volume I of the books at hand contains the fundamental institutes of Canon Law in addition to the law on Persons and a few documents. Volume V contains a general Index, an extensive bibliography and a series of documents.

Several points of interest in volume I can be mentioned. This is done mostly to indicate Coronata's opinion. This opinion is always honestly arrived at with sufficient consideration of the opposite view. Coronata holds, for instance, that precepts in canon 24 are jurisdictional only and that a Superior can limit the territorial extension of the obligation arising from a precept so that it will not be universal. Coronata also maintains that the term *aequivalenter* in canon 11 refers to the constituent elements of an act or to the conditions and solemnities required under the pain of nullity.

In regard to the interpretation of canon 105, 1°, Coronata agrees with authors who demand consultation for the validity of an act. Equity in canon 144 is interpreted more from the standpoint of the Ordinary's needs than from a consideration due the absent cleric. This is the opinion advanced by Augustine. Coronata also holds that the power of a Vicar General is ordinary even when he acts with a special mandate. Coronata insists that certain types of Vicars can not be appointed, e.g. *vicarius in temporalibus*. He likewise believes that curates have a canonical office in the strict sense.

Perhaps the most noteworthy, although few, pages regarding religious and laymen in volume I are the prefix concerning the religious state and the outline of the rights and obligations of laymen.

Two appendices close volume I. The first contains a series of Pontifical documents including the new Constitution on Papal elections: the second contains a number of documents, responses and instructions of the Sacred Congregations. There is no separate Index of volume I. In a very practical sense, this is a defect which should be remedied in future editions. The general Index is not always at hand.

While one may differ with Coronata and may favor opinions not held by him, it must be admitted that in the comparatively few pages which the author uses to expound the first and second books of the Code of Canon Law conflicting opinions are fairly considered. Much of this discussion is found in footnotes. These footnotes are numerous but books in English, except for Augustine, are too seldom found. This deficiency should likewise be corrected in future editions. Many books, monographs and articles are now found in English and deserve citation.

Besides the general Index, volume V contains a bibliography and a series of documents. Special attention should be called to the bibliography. This is divided into two groups depending upon whether the commentator wrote before or after the promulgation of the Code of Canon Law.

Needless to say both groups are reasonably complete. Some works, however, written before the Code of Barbosa, Stiegler, and Zallinger are not included. Some theological and liturgical works are listed. Some volumes in Roman Law are included notably the works of Bonfante and Ferrini.

The list of authors and their works after the promulgation of the Code of Canon Law is commendable for it includes works in all European languages. Dissertations from various universities are included. Some Roman Law works, e.g., of Brys, Buckland and Sherman are mentioned but some well known books in English, e.g. of Doheny, are not listed. Criticism, however, should be made for some of these works are not listed in their latest editions. Likewise the source edition of Bouscaren and the *Fontes iuris canonici* are not up to date.

The general Index covers over sixty pages. This is an elaborate Index but despite its general utility a separate part would, as mentioned above, be more useful at the end of each volume.

Finally, it will be of interest to canonists to know that the "Normae Sacrae Romanae Rotae Tribunalis" found on pp. 294-333 were published with a commentary by Conrad Bernardini in 1947.

EDWARD ROELKER

HUMANIST AS HERO: The Life of Sir Thomas More. By Theodore Maynard. New York: The Macmillan Company, 1947. Pp. viii + 261. $3.00.

When to the list of books about the most biographied person in English culture there is added one more Life, it naturally invites comparison with the classics that have gone before. To the original 1535 Paris *Newsletter* reporting the death of St. Thomas More, for example, we always shall be indebted for the martyr's final statement that he proposed to die "the King's good servant, but God's first." Then, without the affectionate account by More's son-in-law, William Roper, written some twenty years after the event, perhaps forever lost should have been the inspiring *apologia* which the patron saint of English lawyers delivered at his unjust trial and sentence; at any rate we surely should have known the less of the tender charity and piety which filled that happiest of Catholic homes in Britain before the Religious Revolt. In a third, full-dress biography finished about 1557, Fr. Nicholas Harpsfield first offered the correct evaluation of More's *Utopia* (as the dramatic satire based on a pagan society that it was), and first made extensive use of his subject's Catholic writings in the English language, for their apologetic as well as biographic value. He also advanced the startling hypothesis that St. Thomas More would stand throughout eternity "the blessed Protomartyr of all the laity for the preservation of the Unity of Christ's Church."

Following these early devoted biographers, a host of later scholars have found the recital of the saintly Chancellor's life a labor of holy love. One was his enthusiastic great-grandson, Cresacre More. In the nineteenth century there were the great English jurists Mackintosh and Campbell, and the eminently respected Fr. Bridgett. On the occasion of his canonization in 1935, the four hundredth anniversary of his martyrdom, there were notable lives by the very British Christopher Hollis, the culturally conscious Algernon Cecil, the noble non-Catholic R. W. Chambers, and the edifying Daniel Sargent. These and many others have addressed themselves with distinctive credit to the challenge of capturing and communicating within the pages of a book the spirit of St. Thomas More.

What then is to be said of *Humanist as Hero,* this latest biography by Theodore Maynard, a distinguished convert and man of letters on the current American scene? How may we classify his *Life* among the rest?

Mr. Maynard's worthwhile achievement must be measured in large part by his apparent aim to present a popularly-written synthesis of the established tradition of St. Thomas More. From sixty-five biographies, to apply the proverbial French definition of a good book, he has composed a sixty-sixth. As a result the book comes richly laden with the thousand allusions and anecdotes which make up the wit and wisdom of the saint. Here are recorded his memorable quips and moving reflections; here his indulgent fatherly answer to daughter Meg's childish letter pleading for more spending money; here a most welcome excerpt from his Letter to the University of Oxford with its recommendation of greater emphasis on Greek because "The knowledge of God can be gathered only out of Scripture—Scripture and the early Catholic Fathers." And here, thanks to the insight to be expected of a poet-biographer, is a sampling of the best of More's mediocre verse.

Besides his own wit and wisdom, the fame of St. Thomas More is here also duly chronicled. Here is Lord Campbell's measured judgment, based on a profound acquaintance with English jurisprudence, that More's trial and condemnation constitute "the blackest crime that has ever been perpetrated in England under the form of law." Here is savage old Jonathan Swift's surprising regard for our saint as "the person of greatest virtue this kingdom ever produced." Here is R. W.

Chambers warning in our own times that if More's principles do not prevail, "the civilization of Europe is doomed." For bringing together materials such as these, with such strong sense of fact and at times with such remarkable insight, Mr. Maynard merits the commendation of all who share his interest in his theme.

If the book's alliterative title-phrase *Humanist as Hero* serves less realistically to capture the spirit of its subject than might perhaps "More as Martyr," or "Scholar as Saint," still it will serve to suggest the gifts of Wisdom and Fortitude which informed the crucial phases of St. Thomas More's life. Under the author's facile guidance, we follow that life from chapter to chapter: from birth and early education to the study of law and a short period of aspiration in Religion; from More's literary friendships to his marriage and career at court; from the happiest of Catholic homes to the cataclysmic divorce-proceedings against Queen Catherine of Aragon; from his Chancellorship of the Realm to his death "in and for the Catholic Church." Indeed so skilfully are these materials handled that a note of caution seems in order.

The backgrounds of these successive phases in the martyr's life are sketched in such broad and simple journalistic strokes that they occasionally fail to help the reader to a better understanding either of St. Thomas More's life or times. Who can read that the education of girls was "something that few people bothered with in those days" (p. 128), or that the apprenticing of children in the homes of the great was a generally harmful practice; or who can note the author's unqualified acceptance of the literary excellence of *The Book of Common Prayer* (p. 209), of Erasmus' alleged mastery of Greek (p. 22), of the "petrification of contemporary Scholasticism" (p. 42), or of the sufficiency of "technicalities" for the declaration of nullity in marriage cases (p. 157), without scholarly sympathy for the author's over-simplification and lack of complete reflection? It must be noted further that certain of these undocumented generalizations and inferences find expression in a secular idiom that is not altogether easy. Thus we are inclined to wince at such familiarities as "tramp priests" (p. 33), "our own" divorce laws (p. 79), the "complete crystallization" of the dogma of Papal Infallibility (p. 203)—not to comment on a preference in the very title for "Sir" over "Saint" Thomas More. But these are only accidental detractions from the maximum achievement which Mr. Maynard might have realized with the classic materials of which he has undoubtedly made brilliant use.

The trials and temptations which Henry VIII placed in the way of our hero finds the author on his firmest ground. He brings into very sharp focus Henry's ludicrous inconsistency in applying to the Pope for dispensation from spiritual relationship with Anne Boleyn (whose sister had been his mistress), in the very same breath with which he was denying the Pope's power to grant dispensation from the same impediment allegedly existing between Catherine and himself. But this incongruity was only less ludicrous than Henry's alternate petition for papal permission to practice bigamy in order to secure a male succession. Particular tribute is due to Mr. Maynard for exposing here the historicism of A. F. Pollard, with which the present reviewer must confess himself earlier taken in.

On the other hand it would seem unjustifiable to argue further, as Mr. Maynard does (p. 202), that in More's England the doctrine of Papal Supremacy was far from clear to Catholic minds. The annals of English Literature, from St. Bede's *Ecclesiastical History* onward, are replete with the most varied and realistic sense of papal authority, in the popular as well as educated mind. Perhaps more so in the popular, when we remember the "poor simple woman" whom More calls upon to bear witness in his *Confutation of Tyndale:* "If Tyndale and I brought the truth [of any Catholic dogma] in debate and question, and I were waxen so mad as to grant him that his false heresies were true, she would . . . believe and say so, too, that we were two mad fools, and false heretics, both" (*Workes,* 1557, p. 524). No, the difficulty was rather a lack of moral and ascetic equivalent for the ability which even Henry himself had to state unmistakable doctrine with such conviction and force that it merited for him at one time the title, Defender of the Faith.

This sense of Catholic dogma leads one to suggest that future research on St. Thomas More should concern itself primarily with his English writings in defense of the faith for which he gave his life. The dismissal of these apologetic works as "prolix," "thankless," "of historical value," or merely "amusing," gives little evidence that for the present work they were read carefully if at all. No matter if the Rev. Mr. Hutton has convinced our author that they are not, as a matter of fact these treatises *are* noble examples of saintly scholarship. In them a canonized saint bears witness unto Christ and His Catholic Church. In one of them, against a heretic's taunt, More makes a prophecy: "What death each man shall die, that hangeth in God's hands. And martyrs have died for God; and heretics have died for the devil. But since I know very well . . . that Tyndale's 'truths' be stark devilish heresies: if God give me the grace to suffer for saying the same, I shall never in my right wit wish to die better" (*Workes,* 1557, p. 443). In the perspective of one statement such as this, his life could never end with the flashing descent of a headsman's axe atop Tower Hill; for as St. Thomas More himself was fond of saying, a man may lose his head and not take harm. "So," wrote the still unidentified "Ro.Ba." in the last of the sixeenth century classic biographies, "it was verified in him, for he lost his head but took no harm. For his temporal life, he now possesseth everlasting bliss and felicity . . . and on earth has his fame eternized to all posterity. And his name, not only of his friends and well-willers, but of his enemies and greatest adversaries, it is had in much reverence and regard."

Through the present biography it cannot fail to be better known.

JOHN F. LARKIN, C.S.V.

THE CRUSADE OF FATIMA, By John De Marchi. Arranged from the Portuguese by Asdrubal Castello Branco and Philip C. M. Kelly, C. S. C. New York: P. J. Kenedy and Sons, 1948. p. 177. $1.25.

This is a translation and condensation of a larger volume, *Era Uma Senhora Mais Brilhante Que O Sol,* by Fr. De Marchi, and in the translators' foreword it is pointed out that the book is for the American reading public. This book may have suffered in the condensation, for it leaves the reader more bewildered than edified. The form of the book militates against the arousing of great devotion, for the continual reference to "the secret" stimulates the reader's sense of curiosity, and then he experiences a let-down in Chap. XI when he finds that "the secret" has not yet been fully revealed. The reader is left wondering, too, whether the secrecy concerns the actual revelations or just the decision of the children to tell nobody.

This book consists chiefly of a number of interviews with the favored children, and with others who knew the children, and one is led to ponder whether or not some of the older persons have not done a little thinking for them. The question and answer form of the interviews of the children, as reported in the appendices, is much more clearcut and satisfactory than the interviews reported in the interior of the book.

Many loose threads are left hanging, and many incidents call for greater clarification. Little Francisco received Holy Communion from an angel, the narrator relates, before he had made his First Communion, and when later it was time for him to receive Our Lord he did not know his Catechism. This would play havoc with all our First Communion classes. What makes this incident all the more astounding is that after Francisco received Holy Communion he asked Lucia what the angel gave to him.

A few more adverbs of time would be appreciated, for we find Lucia saying, at what appears to be a very tender age, "instead of bodily exhaustion we felt a certain physical strength, in place of annihilation before the Divine Presence we felt exaltation and joy; in place of difficulty in speaking we felt a certain communicative enthusiasm." Outside of this Lucia seemed to be a very normal child.

This reviewer would like to know whether the apparitions have been carefully reported, for expressions such as this lead, not so much to devotion, as to wonderment. In the Fourth apparition Our Lady is reported to have said to Lucia, ". . . Saint Joseph will come with the Baby Jesus to give peace to the world. Our Lord, also, will come to bless the people. Besides Our Lady of the Rosary and Our Lady of Sorrows will come." This is a little confusing.

Any pious reader might be scandalized at the registered disappointment of the onlookers, when, the children, having been detained on the occasion of what was to be the fifth apparition, the apparition did not take place. The book reports that a faithful eyewitness, who was quoted all through the book, said, "the people seemed to realize that Our Lady had come and not finding the children had returned to Heaven." She added further, "the people then seethed with anger and they roared out, let's go to Ouren to protest, let's go and drench everything with blood, we'll get hold of the Pastor for he is just as guilty. . . ." These certainly needed the intercession of Mary, Queen of Peace, and Mary, Queen of the Clergy, but again we wonder whether the condensation and translation of this book have not damaged the testimony of the eye-witness.

The book puts strong words on the lips of the local pastor when it is reported that he said to Lucia, "anyone who goes around spreading such wicked lies as the lies you tell will be judged and will go to hell if they are not true." Here again we wonder if the fidelity of the testimony has been strictly guarded. This book will not be a pure contribution to devotion to all those things which Mary loves, for on p. 90 it makes the pastor of Porto de Mos guilty of a lie. In attempting to have Jacinta reveal "the secret," the pastor is said to have told a lie. We can understand that children thus favored would be called upon to suffer, but the question arises in our minds whether they would really have to suffer this.

The book is a condensation and possibly the original would settle all these problems arising in a reader's mind, but devotion to Our Lady of Fatima is worthy of a better volume. Perhaps we have here a strong case against all condensations.

MSGR. JOHN J. REILLY

LIGHT OVER FATIMA. By Charles C. O'Connell. Cork: The Mercier Press, 1947. Pp. 163. $2.00.

Light Over Fatima is a novel based upon the apparitions of the Blessed Virgin to three children of Fatima, Portugal, from May to October, 1917. Written in a style that a twelve-year-old may readily grasp, this short novel should serve to spread devotion to Our Lady of the Rosary. It is a book that should appeal to both child and adult.

Its chief defect, however, lies in its imitation of Franz Werfel's *Song of Bernadette*. It seems as if the author kept the literary structure of Werfel's book before his mind as he was selecting scenes to describe and personalities to depict. There is a needless effort to parallel the events of Fatima with those of Lourdes. For example, the parish priest, Dom Agostinho, treats Lucia and her story of the apparitions with the same caution as Bernadette's pastor treated her, not accepting them as heaven-sent until he had sufficient evidence, and then becoming her spiritual guardian in a very special way.

Again, in both novels one notes wily politicians who use every legal and psychological device to discredit the message of the children, who, however, cling with tenacious simplicity to their purpose. Like Bernadette, the children succeed in bringing the *private* revelations of the Blessed Virgin to the attention of the Church. Moreover, each novel features a skeptical literary writer coming to the scene of the apparitions to write them into scorn, but remaining to believe and to repent his cynicism. Besides these, there are other points of similarity between the two novels.

While there are many striking points of correspondence between the facts of Lourdes and those of Fatima, one may stress these external similarities to the point where he overlooks the deeper significance of both private revelations. Naturally, one does not expect a novel to be a theological treatise, especially when it is concerned with a series of apparitions; one may expect, however, that the underlying theme of Lourdes or of Fatima would receive an emphasis proportionate to its importance. That suggests the question: What is the central truth of both Lourdes and of Fatima?

It seems to be the necessity of *reparation* for world-wide iniquity: appease divine justice; beseech divine mercy. This is to be done by sacrificial suffering (which is suffering united to the Passion of Christ), by works of penance, and by the meditative recitation of the Rosary. The Mother of God desires that the faithful make this kind of reparation to her Immaculate Heart; and *if* great numbers of the faithful join in corporate acts of this kind, then frightful temporal evils will be averted, and many sinners will be converted. Under such conditions the Blessed Mother promises the conversion of Russia.

This concept of reparation to the Immaculate Heart of Mary is linked to that rendered to the Sacred Heart of Jesus by Pope Pius XII. In the Act of Consecration of the Human Race to the Immaculate Heart of Mary, composed by our present Holy Father on the twenty-fifth anniversary of the apparitions at Fatima, one finds *reparation* to *Jesus* and *Mary* expressed as a corporate petition for world peace. Pius XII conceives the Queen of the Rosary as the Mother of the Human Race.

Thus from the viewpoint of reparation this novel can be a salutary form of propaganda. That the children, Lucia, Francisco, and Jacinta, understood the need for reparation and translated it into the sufferings of their own lives should remind the reader that the apparitions of Fatima are meant to inspire the faithful to penance and prayer, and not to satisfy idle curiosity.

At the very beginning of the apparitions the children are informed that they have to suffer much in putting "the lady's" wishes into practice. And suffer they did—with a mature insight far beyond their tender years. Their tenacious loyalty to the Blessed Virgin, their simplicity untouched by the vulgarity of publicity, their profound appreciation of the value of reparation—all these traits of the children are well delineated in the fluid style of the author. It is a story of children written with the simple charm that attracts children. But their message is something that should make the adults think.

JOHN F. HARVEY, O.S.F.S.

THE GLORY OF THY PEOPLE. By Father M. Raphael Simon. New York: The Macmillan Co., 1948. Pp. xiv + 139. $2.00.

This is the *apologia* of a young Jewish psychiatrist who found his way into the Catholic Church, through prayer, companionship, and study, and who later abandoned a successful medical practice to become a monk in the Order of Cistercians of the Strict Observance (Trappists). The author states that this book is the request of his Novice Master. He writes, simply but succinctly, of the reasons which led him to the Church, stressing the pull of divine love quite as much as intellectual conviction, and emphasizing his belief that in becoming a Catholic he fulfilled an early resolution never to abandon the true Jewish religion.

Obviously of a deeply religious nature, despite his early agnosticism and almost exclusively scientific education, Father Raphael received his first definite orientation towards Catholic thought from the group, including several Jews, interested in the study of St. Thomas Aquinas at the University of Chicago. With this came an extension of interests into the moral order, then a study of the Gospels, and finally an overall view of existence through the eyes of Christ. Love for the Mother of Christ also appears to have been a moving factor in the conversion of a mind determined "to seek absolutely and first the truth and to make my life entirely consistent with first truth."

For the priest engaged in the work of conversions, this little volume provides a valuable outline of the operations of a modern mind looking for religion and of the particular arguments that concern a Jew when viewing Catholicism. It is difficult to assess subjective value to the arguments which lead various people to the Catholic faith. But, as Msgr. Sheen writes in his introduction to this book, "The reader will be faced with one unanswerable argument: I will believe any man who leaves what Dr. Simon left to become a Monk of the Order of the Strict Observance, and to live the rest of his days in the shades and shadows of the Cross where Saints are made."

JAMES A. MAGNER

THE PSYCHOLOGY OF TEACHING. By Asahel D. Woodruff. New York: Longmans Green and Co., 1948. Pp. XI + 272. $3.00.

This basic text in educational psychology, first published in January, 1946, is now in the second edition. Written by Professor Woodruff of Cornell University the work deals with those facts only on which good teaching depends. The author maintains that since a course in educational psychology is essential in the preparation of prospective teachers the materials of such a course should serve the average school teacher and should deal with the teacher's daily work in the classroom. Usually texts of this nature are organized without due regard for teachers' problems and assume a scientific training on the part of the reader which is scarcely found even in graduate students. Consequently Dr. Woodruff has sifted the many theories and schools of thought in the field of psychology, selecting the fundamental concepts and presenting them in simple terms so that they are readily understandable.

The work is divided into six parts. Part I discusses what educational psychology is, the nature of the educative process, and what the teacher must know; part II treats of the nature of human behavior; part III analyzes the learning process and sets forth various types of end products of learning; part IV presents factors which modify learning; part V deals with the learning process and maladjustment; while part VI examines the merits of evaluation and counseling. Appropriate figures and tables throughout the book enable the student to get a clear understanding of its contents. Suitable questions for review are found at the end of each chapter and selected references are given for further reading.

The work should prove serviceable as a college text and should give to the student planning to become a teacher a grasp of the practical problems of teaching in a condensed and compact form.

FRANK P. CASSIDY

THE POWER OF MARY

The Mother of God is eternally associated in heaven not only with the highest authority of the Eternal Father, His adorable paternity, but likewise she possesses the authority of the Mother of the Divine Son as on earth: *Et erat subditus illis.* This is a greater glory for her than if she exercised power over a million worlds. Her Son infinitely surpasses her in glory, power and majesty; yet He will eternally look upon her and honor her as His real Mother. His place as Son of God, says St. Ambrose, did not dispense Him while on earth from the divine and natural obligation which He had like all other children of obeying His Mother, according to the words: *Et erat subditus illis.* This submission was to Him not a matter of shame but rather of honor and glory; it was voluntary and proceeded not from weakness but from filial devotion: *Non utique infirmitatis,* as this Holy Father declares, *est ista subjectio, sed pietatis.*

Several eminent theologians are agreed that the Mother of the Saviour had actual authority over the person of her Son, whether it was by a right of nature or by virtue of His goodness and humility. The greatest of all names that one can bestow upon the Blessed Virgin, says the devout Gerson, is that of Mother of God, all the more because that character gives her authority and natural dominion over the Lord of the whole world.

—St. John Eudes, in *The Sacred Heart of Jesus,* translated by Dom Richard Flower, O.S.B. (New York: P. J. Kenedy and Sons, 1946), p. 10.

Book Notes

The publishing firm of Benziger Brothers has rendered a distinct service to American priests in publishing a new edition of the *Sick Call Ritual* which contains the new decree on the administration of Confirmation by priests. This edition was prepared with the aid of three of the country's most prominent liturgical experts, Dom Bede Babo, O.S.B., of St. Mary's Abbey, Newark, N. J.; The Rev. Dr. William J. Lallou, of The Catholic University of America; and The Rev. Dr. Clarence Corcoran, C.M., of Kenrick Seminary, St. Louis, Mo. Bound in imitation leather, this book sells for $1.75. The leather-bound copy costs $2.75.

A book on Mary, the Mother of our Saviour, is always timely, especially in a distracted generation like the present one. It is on a dark and stormy night that sailors scan the sky hoping for the light of a guiding star to break through. Mary is the guiding star, the *maris stella,* today more than ever before. This explains the title of a recent book on the Blessed Virgin, *This Age and Mary,* by Michael O' Carroll, C.S.Sp. (Westminster, Md.: The Newman Bookshop, 1946. Pp. 158. $2.50). The book consists of seventeen chapters on as many titles of Our Lady, with exception of the fifth chapter which treats of St. Joseph, the spouse of Our Lady. Very interesting and clever is the author's development of chapter III, *Mother of God,* where he says: "To convince men that God exists the most daring method is certainly to try to convince them that Mary is God's Mother. The apparent weakness of the argument is its strength." The last two chapters: *Queen of the Legion* and *Queen of Ireland* will be read with particular interest by Catholics of Irish descent who must be grateful to Pope Pius XI, the first to call Mary the Queen of Ireland.

Those who seek materials for a day of retreat each month will find in one slender volume entitled *Meditations and Considerations for a Retreat of One Day in Each Month* (New York and Cincinnati: Frederick Pustet Company, Inc., 1947, $1.50) a compilation from the writings of Fathers of the Society of Jesus, made by "a religious," which will serve admirably. Tradition in some of the convents of the Sisters of Mercy in Ireland is that the "religious" was a Sister of Mercy. Be that as it may, the first publication of this work occurred in 1850 in Dublin. The present edition seems to come from the Religious Sisters of Mercy, General Motherhouse, Bethesda, Maryland. In the work one finds a consideration for the Eve of a Retreat, followed by considerations for each month. In January, for example, the reader is induced to contemplate the end of man. February brings a consideration of the importance of salvation. Our Lord's agony in the garden is the thought for the March retreat. April is filled with the joy of the resurrection. In May, the number of the elect is the subject for meditation. The Blessed Eucharist, appropriately enough, is the center of June thoughts; while July presents a consideration on the delay of conversion. The want of sincerity in the will of the greater number of those who say they seek their salvation, and the prodigal son, offer food for thought during August and September, respectively. October and November present the reader or retreatant with the thoughts, first, of hell, and then, of the love of God. December closes the cycle with a remembrance of the nativity of the Lord. Four examens are appended to the work, the first two on the religious state, the next on the marks of true wisdom, and the last on the rules of true wisdom. At the very end of the book, which covers some 175 small pages, are a "Visit to the Most Holy Sacrament," and "A Spiritual Viaticum."

The historical works of Dom Charles Poulet, O. S. B., are well-known and appreciated by those who have had the fortune to make use of them. They, especially, and others who read the present work for the first time, will be happy to see his *Initiation à l'histoire ecclésiastique* (Paris: Beauchesne et ses Fils, 1946). The author remarks that in writing this new volume he is breaking his promise, made in the preface of the first volume, that he would not have gone farther than 1789. Quite naturally, he was bombarded with demands that he tell the rest of the story and not leave "Philosophy" apparently triumphant. Too good a historian to pretend that the period since the French Revolution can be assayed readily, he has nevertheless tried to give some idea of further developments. Thus he writes of the Church and the French Revolution, Napoleon and the Church, France between 1815 and 1870, the Papal power in the nineteenth century, the Catholic Renaissance in England, Church and State in Germany, the Church under the Third Republic, the intellectual crisis, the most recent problems, e. g. ***Action Francaise,*** the settlement of the Roman Question, religious persecution in Spain, the religious attitude of National Socialism (Nazism). In this volume of 268 small pages of text the author, as can readily be seen, has tried to give a brief view of a vast field of very complex problems, the definitive analysis of which cannot, probably, be given until some much later date when historians will have access to all the documents relative to the problems therein contained. The author has appended a "succint," as he calls it, bibliography of works in French which relate to the chapters treated, because he intended, as he notes, only to mention works most readily accessible to the general public. The advanced student of History will, no doubt, seek to go farther than Dom Poulet is able to take him, or, for that matter, than any other contemporary writer on these chronicles is able to take him, but the work is still interesting to the general reader.

Another volume of that interesting series *Semaines Sociales de France,* containing the proceedings of the thirty-fourth session in Paris, 1947, which refer particularly to *Le Catholicisme Social face aux grands courants contemporains* (Lyon: Chronique Sociale de France, 1947, 330 fr.), gives us, after the letter addressed to the meeting by Pope Pius XII, and the opening discourse of Msgr. Blanchet, Rector of the Catholic Institute of Paris, an opening address of M. Flory on the crisis of civilization and the affronting of doctrines. The rising of the masses and the revolutions of the twentieth century is the subject of a study by Joseph Folliet. Socialization of contemporary life is discussed by Fr. Bigo, S.J. M. Piettre takes up the question of the development and the limits of directed economy, The defeat and survival of fascist tendencies, socialist currents, Marxist man, and the present aspects of liberalism, are the subjects of other studies. M. Hourdin takes up the origin, development and present condition of social Catholicism. Others then discuss the concept of man, and of the social order, and of the future of society. Still others treat of methods in social policy, population and the family, ownership of the instruments of production. Enterprise and professions, the role of the State, international order, are subjects of still other papers. The whole is concluded with a sermon of Cardinal Suhard delivered at Notre Dame, and the general conclusions of the Week. The 410 pages of the volume provide interesting reading, not only for those who are interested in the logical French approach to any problem as applied to their present internal problems, but also for those who realize that what they face today we may someday be called upon to face ourselves, so that we can well profit by what our confreres who are in actual combat have to say to us before the battle starts.

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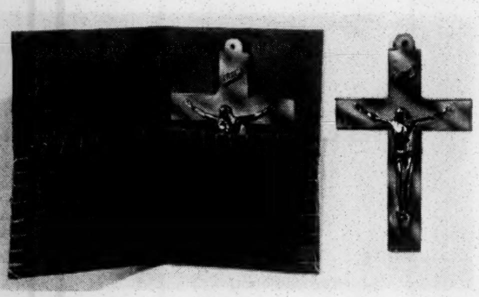

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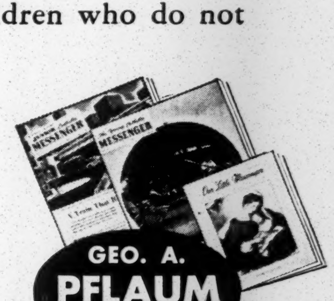

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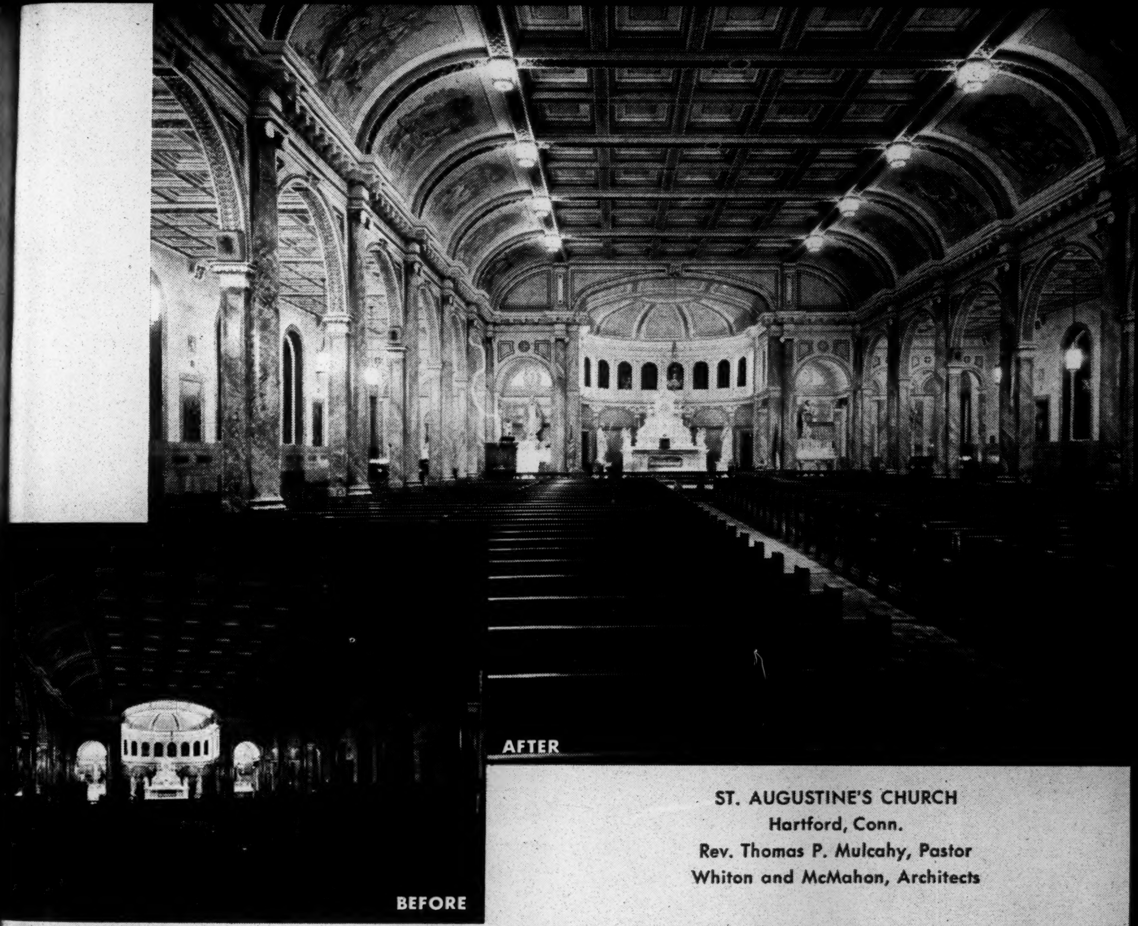

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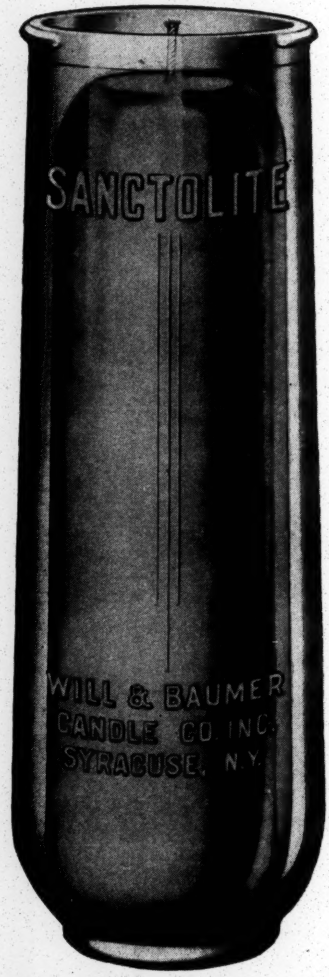

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